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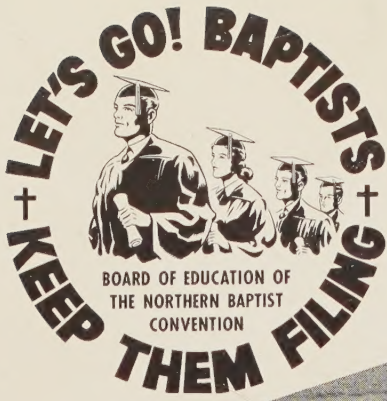
HOW YOUNG PEOPLE SPEND
THEIR LEISURE

•
SHALL WE ABANDON
PEACE EDUCATION?

•
PRAYER IN
CHRISTIAN WORSHIP

•
THE HOME IS THE
FOUNDATION STONE

1941



Emergency Call for **\$100,000** to help our

BAPTIST SCHOOLS AND COLLEGES

The United States Defense leaders have a slogan: "Keep 'em Flying!" But spiritual defenses must not be neglected in these tumultuous days, and Northern Baptist leaders say, "Keep the Graduates Filing from Our Christian Schools, Colleges, and Seminaries!"

Someone writing as "The Church College" said: "I stand for life's highest ideals. I train for service. From me have come presidents, governors, legislators, judges, educators, editors, in greater proportion than from any other source. Upon me the Church depends for its preachers, its teachers, its missionaries—all of its leaders. Without me the work of the Church could not go on."

The very life of some of our fine old Baptist institutions is now threatened. Enrollments are suffering 10 to 30 per cent declines because of selective service and defense employment. Operating costs have risen. Endowment income has shrunk. There are no government subsidies such as there were in 1941.

Baptist schools with emergency needs will receive aid from the \$100,000 school and college apportionment of the \$600,000 World Emergency Fund to be raised over and above missionary giving by December 7.

\$600,000 by December 7

The World Emergency Fund is the answer of Northern Baptists to existing world emergencies that cannot be met by the Unified Budget. Of the total of \$600,000 to be raised, \$100,000 will go for critical needs in our schools. All undesignated gifts to the Fund will go to the Council on Finance and Promotion, one-sixth of which will be forwarded to the Board of Education. Designated gifts will be applied as designated.



LUTHER WESLEY SMITH, *Executive Secretary*

A major portion of the receipts will be used to help the nine schools described below and several others which are in direst need.

Seminaries

Berkeley Divinity School. Our West Coast school for training ministers and missionaries—an institution with a splendid record.

Central (formerly Kansas City Seminary). The important training center for our pastors in the great Plains states.

Northern. An inspiring source of leadership for our churches in the North Central states.

Colleges

Alderson-Broadus. Our college in West Virginia where ambitious youth of limited means can have their chance.

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Rio Grande. An unusual foothills college in southern Ohio with a specialized self-help program for promising youth with limited or no means.

Shurtleff. A school with a noble, historic past and a will to serve the future even more worthily.

Sioux Falls. Recently reorganized to open this fall as a Junior Educational College. Destined to provide important leadership training for our youth in its area.

Academies

Coburn Classical Institute. One of our secondary schools located in Maine which has in the past and is now sending out a constant stream of young men rooted in Christian ideals and purposes.

THE BOARD OF EDUCATION OF THE NORTHERN BAPTIST CONVENTION, 152 MADISON AVENUE, NEW YORK

BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

Vol. 3, No. 8

Published Monthly by The American Baptist Publication Society

November, 1941

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This Month

■ A new series of articles gets under way with John Scotford's "Why Not Beautiful Churches?" It is strong language. We need it. Other equally strong treatments of the theme will appear in subsequent issues of BAPTIST LEADER on the theme "The Church Beautiful."

■ Francis Stifler is the editorial secretary of the American Bible Society, and for twenty-three years he has served as a Baptist pastor. In his article, "We Were Born a Queer People," he suggests a new use for Armistice Day and offers a mint of reference material to preachers and teachers.

■ "Variety in Worship," by Jean Louise Smith, analyzes the elements in the worship service and gives practical suggestions for using them to best advantage, points out the best ways to use Scripture, music—and prayer, which she holds to be the high point in any good worship service.

■ "We Would See Jesus" is a vesper service intended for use by World Wide Guilds and Women's Missionary Societies, but other groups will find it helpful.

Next Month

■ A. J. Muste and Bradford S. Abernethy discuss "Peace on Earth—What Must It Be?" Their words may prove to be prophetic.

■ Young people who like to do something new and spectacular in the church at the Christmas season will find joy in "Star over Bethlehem," the worship service that is to appear in the Young People's Leader. Scripture, great music and inspirational verse combine to produce the Christmas story for the congregation and to promote a surge of worship for the participants.

■ Church-of-the-Month brings an interesting story of a church-integrated program, a different sort of young people's program, a planned future . . .

■ And another Scotford article with more lively suggestions for "The Church Beautiful."

Published by The American Baptist Publication Society, 1701-1703 Chestnut St., Philadelphia, Pa., Luther Wesley Smith, Executive Secretary; Margaret M. Clemens, Stanley A. Gillet, Miles W. Smith, Editors. Branch houses: 352 South Spring St., Los Angeles, Calif.; 510 Ranke Bldg., Seattle, Wash.; 72 E. Randolph St., Chicago, Ill.; 1107 McGee St., Kansas City, Mo.; 498 Eglinton Ave., West, Toronto, Canada.

Entered at the Philadelphia post office as second-class matter March 1, 1939, under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.

Send editorial correspondence to the Editorial Department, business correspondence to the Business Manager. Prices: Five or more copies to one address, 11 cents per copy (33 cents a quarter); single subscriptions, \$1.50 a year; 15 cents a copy.

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OF INTEREST TO BAPTISTS



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■ The increase in population in Bremer-ton (Washington) and vicinity occasioned by the national defense program has compelled each of our three Baptist churches there to restudy their programs to meet the spiritual needs of these new residents. Between nine and ten thousand new families have moved in during the last year and a half. In East Bremer-ton the pastor is endeavoring to minister to a population now increased from 800 to 5,000. The State Convention and the two Home Mission Societies have placed a worker in this area, Miss Jennie Bewsey.

■ Miss Eloise Adkins has started work in the Washington Baptist Convention as Christian Friendliness Secretary. After graduation in 1938 from the Baptist Missionary Training School in Chicago, she served as Director of Girls' Work at the Bethel Neighborhood Center in Kansas City, Kan. She has also had experience in young people's assemblies and girls' camps in her home state, West Virginia.

■ State Convention Night was observed by the First Baptist Church of Seattle in order to introduce three new Convention officers: Dr. Herschel Caldwell, Executive Secretary; Rev. Gordon Forbes, Director of Christian Education; and Miss Eloise Adkins, Director of Christian Friendliness.

■ The eighth annual Baptist Men's Training Camp of Southern California was held at Pacific Palisades in September. One of the courses was on "Boys' Leadership"—something that ought to be more widely studied by men.

■ The church situation in Germany, according to latest "inside" reports, goes from bad to worse. Sixty per cent of all pastors are in the army; 99 per cent of all religious publications have been suppressed; no church collections are permitted; all Christian Science churches are closed; Catholic nuns and monks are compelled to work in factories and offices; last fall only 39 students registered in the seminaries, instead of the usual 600; no religious literature may be sent to the soldiers; no pastors at home may correspond with the troops; no one over 21 may join any church; Christian hymns may not be sung in most of the camps.

Yet out of a meeting of Catholic bishops at Fulda in early July came a strong statement against the thesis of the Nazis that "Germans must choose between Christ and the Fatherland," and open opposition to the interference of the Nazi leaders with church education. It's hard to crucify the Spirit—even in Nazi-dom!

■ For nearly thirty years Miss Mary Mann has been working at the Mary Mann Mission, Omaha, and now she is retiring. Her labors will be continued by Miss Otilie Pechous, under the Woman's American Baptist Home Mission Society. For the past nineteen years Miss Pechous has been our missionary at the Bethany Neighborhood House, Kansas City, Kan.

■ Why not a Refugee Supper, in your church, as suggested by the Baptist World Emergency Fund? Charge a small sum, such as 19 cents, urge whole families to attend, show pictures and posters, have refugees tell their own stories. At the Northern Baptist Convention at Wichita 1,400 delegates paid 20 cents for a paper plate, stood in line, got a portion of stew, baked beans and bread and black coffee—and contributed \$660. Ask the Fund about it—152 Madison Avenue, New York, N. Y.

■ The suggestion of *Church Management*, that support for religious conscientious objectors must come from the church, is worth our thought. The editorial suggests that government subsidies for the C. O. "are certainly as flagrant a violation of the principle of church and state separation as would be subsidy of parochial schools."

This needed to be said. Thirty-five dollars a month, which the C. O. must provide when he goes to camp, is a lot of money for a number of them, and not too much for some of the churches from which they come. The real danger involved here, in case of the failure or the opposition of the church out of whose membership the C. O. comes, is that when we start talking peace and "down with war" in our churches after this war, the rejoinder of intelligent youth will be a deep, husky "Oh, yeah?"

■ On September 22, The American Baptist Publication Society moved its Boston office from the Ford Building to the Tremont Temple Building, 88 Tremont St. The location is Room 602, adjoining the new offices of the Massachusetts Baptist Convention. Here will be continued a complete display of the Society's periodicals, and a service of helpful information for New England Baptists. All church and church school workers are especially invited to call at this office when they are in downtown Boston.

■ Again Family Church Night is in full swing at First Baptist Church, Berkeley, Calif. Each Wednesday at 6:15 P.M. a 19-cent meal is served, followed by a devotional period, seminars, committee meetings, recreation. For details of this plan, see "Family Night at Berkeley," (BAPTIST LEADER, July, page 18).

Baptist Leader

■ The number of Bibles, Testaments, and portions of the Bible printed in 1939 exceeded by 2,500,000 the number put out in 1937, according to the report of the Census of Manufacturers. At the same time the publication of fiction dropped off nearly 50 per cent. Out of nearly twenty different publishing categories only Bibles, juveniles, histories, reference works, and technical books showed any increase.

■ It was reported that a pastor of a certain church in the East has left his ministry for a year to help build warships for Uncle Sam. After having preached at morning and evening services, he went to work on the night shift in a shipyard, where he could make double the \$100 the church paid him per month.

The pastors' relations committee feels that, "If he can make more on a defense job, that is the place where he should go." Right!—if "making more" is the passion of his life.

We have a feeling that there is higher motive for entering the ministry!

■ A recent issue of the magazine *Time* calls attention to rapid growth of the Roman Catholic Church in the South—a 12 per cent membership increase in a year, in a territory almost 100 per cent anti-Catholic a few years ago. Part of the answer lies in the use of Catholic trailer-chapels, itinerant priests who go into unchurched territory, hold a service, answer questions from all comers, make plans for follow-up classes for those interested, in the homes of the few faithful ones.

■ A report at the Atlantic City meeting of the American Protestant Episcopal Hospital Association revealed that hospital authorities still feel a deep distrust of the contribution of the religious worker in the sickroom. Hospital chaplains are requested by physicians to see patients in only 20 per cent of the cases.

The doctors may have something there. Some of us pray too long, act too down-in-the-mouth, say the wrong thing carefully and religiously, at the bedsides we visit. An intelligent visitor is the doctor's greatest asset; a thoughtless one sends up temperatures.

Why not more seminary courses in sickroom behavior?

■ Dr. Arthur C. Baldwin, pastor of the Chestnut Street Baptist Church, Philadelphia, has accepted the responsibility of acting president of the Baptist Institute for Christian Workers (Philadelphia). He succeeds Dr. L. Clayton Kitchen, who gave capable and consecrated leadership to the school. Plans are under way for observing the 50th anniversary of the founding of the school, next June.

■ *Make a note of it*—the date of the next annual meeting of the Northern Baptist Convention is May 26-June 1, 1942. The place: Cleveland, Ohio.

■ Rev. Herbert E. Hinton has been appointed Central District Representative of The Ministers and Missionaries Benefit Board, with headquarters at Indianapolis. His territory includes Minnesota, Iowa, Wisconsin, Illinois, Indiana, Michigan, Ohio, and West Virginia. Mr. Hinton has been serving as Director of Promotion in Connecticut. He also spent two years teaching in Grand Island College and twelve years as a missionary in Burma.

■ A new trend in education is spotted by Dr. Roland H. Spaulding of New York University. He sees the inclusion of training in aviation as the beginning of a trend in which the production of fliers will become the responsibility of public schools and not of specialized aviation schools:

"Education is nothing but training for life," he says. "Right now we are faced with a need for skilled workers instead of abstract thinkers. The same educative process that turned out thinkers must adapt itself for the workers and that is what it is doing."

Maybe so—but somehow we don't like it. It seems to us that we already have too many fliers, too few real thinkers. If we had built fewer planes and more thinkers, we would not be where we are now.

■ The Universalists plan to make application for admission to the Federal Council. They will also change their name from The Universalist General Convention to The Universalist Church of America, and offer support to their conscientious objectors—something rather new, among the churches.

■ Catholic, Jewish and Protestant women are sending thousands of pairs of old silk stockings to Athens College, Alabama, in an attempt to keep the 110-year-old institution alive. Students at Athens work four hours a day in a college-owned industrial unit where silk hosiery is made.

■ The annual Mexican Baptist Convention of Southern California, held in the First Mexican Baptist Church, of Los Angeles, was attended by 150 delegates and 350 visitors. A special recognition was bestowed upon Dr. J. F. Detweiler, president of the Spanish-American Baptist Seminary.

■ Rev. C. H. Atkinson, pastor at Fredrickton, New Brunswick, has been appointed Secretary of the Church Edifice Department of The American Baptist Home Mission Society. He succeeds Dr. C. M. Dinsmore.



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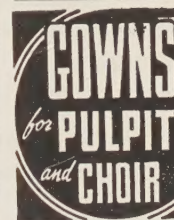
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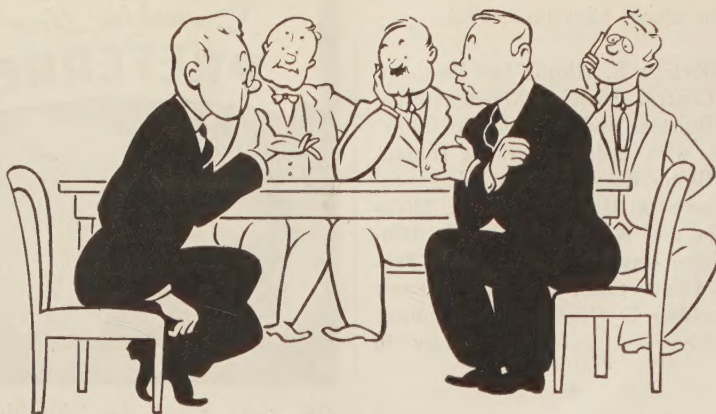
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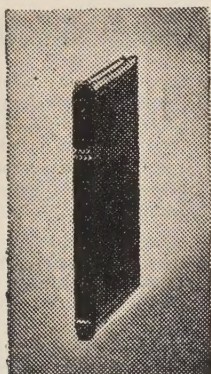
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5 And it shall be as when the harvest-
man gathereth the corn, and reapeth the
ears with his arm; and it shall be as
he that gathereth ears in the valley of

"ch. 5, 26.
10 Or, regard
my soul
dwelling."
ch. 10, 16

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OF INTEREST TO BAPTISTS

■ Asserting that seventeen million persons in America profess no religious belief and that sixty millions "are not reached by any church," Dr. J. Quinter Miller, field secretary of the Federal Council of Churches of Christ in America, stated in a meeting at Poughkeepsie, N. Y., that American churches "must find a way" to provide spiritual life for these millions. Some fifty ministers and representatives of men's brotherhoods in that area had gathered to promote a spiritual revival in the men's clubs of the churches and to "co-ordinate the efforts of the ministers and the male parishioners to strengthen the churches." Discussing the theme, "Churches United for Spiritual Defense," Dr. Miller warned that "unless we find a way through the Christian church to persuade the people to bear witness to the church, we will not measure up to the needs of these critical times."

■ Residents of Helena, Ark., joining with citizens in other towns in the South, pause one minute each morning at 10 o'clock to offer a silent prayer that "this nation may continue as a democratic body preserving to its citizens their inalienable rights of liberty and justice." The Ministerial Alliance enlisted the aid of the City Council in a resolution calling upon the citizens to participate in this move.

Each day at noon, in Meridian, Miss., the fire siren sounds, reminding citizens to pause for one minute of silent prayer for the restoration of peace throughout the world. Mayor Clint Vinson said that he is receiving inquiries daily from all parts of the nation and from Canada, asking how to launch a prayer program in other cities.

■ A department of religious education has been established at the North Carolina College for Negroes (Durham, N. C.). This marks the climax of several years of effort to improve the educational preparation of Negro ministers in the state.

CONGRATULATIONS TO

■ Bradley Memorial Church, Oak Bluffs, Mass., which has enjoyed forty years of faithful, consecrated service by its pastor, Rev. Oscar E. Enniston.

■ Lewis E. Staples, who has passed his ninetieth birthday. A year ago he retired after serving as treasurer of the United Baptist Convention of New Hampshire for forty years.

■ Fairmount Church, San Diego, Calif., which has completed a \$35,000 auditorium.

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November, 1941

■ **First Baptist Church, Ballston Spa, N. Y.**, on its recent 150th anniversary. Two former pastors participated in the program: Dr. Gove Griffith Johnson, of Washington, D. C., and Dr. Arthur Baldwin, of Philadelphia. Present pastor is Rev. John B. Freestone.

■ **Baptists of Fitzwilliam, N. H.** Their church building was erected one hundred years ago, and they commemorated that event with an old-fashioned service that duplicated the kind held a century back. Participants on the program wore costumes common in the days of the founding. A feature of the service was the reading of the church history. Rev. A. W. Derbyshire is their pastor.

■ **Baptist Church, Riverside, Ohio**, which has celebrated the twenty-fifth anniversary of the completion of their church building. Rev. C. E. Kempton is their pastor.

■ **Farlin (Iowa) Baptist Church**, which has completed fifty years of community service.

■ **Zion Baptist Church, Slippery Rock, Pa.**, on the occasion of its hundredth anniversary. A historical pageant dramatized the growth of the church.

■ **First Baptist Church, Connellsville, Pa.**, on its 145th anniversary. The pastor, Rev. Forrest R. Gilmore, arranged an elaborate program of noted speakers and features.

■ **First Baptist Church, Sharpsville, Pa.**, which has observed its seventieth anniversary. Rev. E. L. Porterfield is their pastor.

■ **First Baptist Church, Scranton, Pa.** When the city was planning for its recent centennial it was discovered that the first church of any denomination to be organized in the city was the First Baptist. Accordingly, the organization was asked to present in the great historical pageant the coming of Baptists to that area. About fifty of their members, with their pastor, Rev. Frank A. Stanton, participated.



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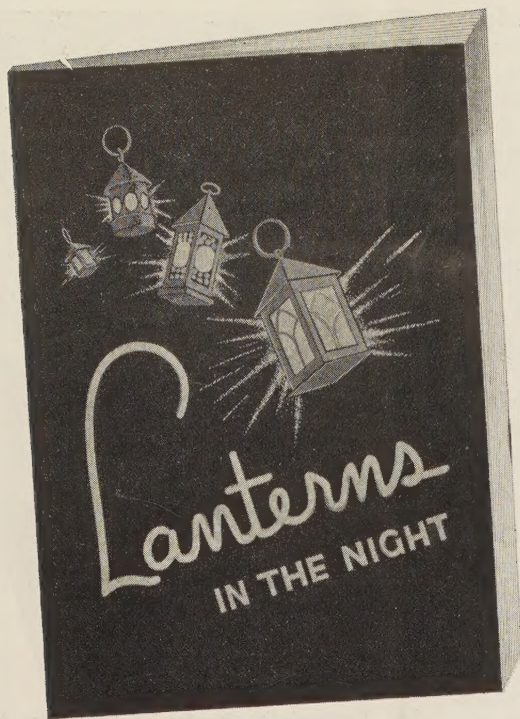
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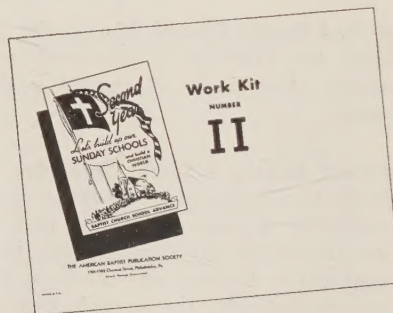
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ROCKS and ROSES Out of Our Mailbag

■ Thank you for your kind interest in the work at Pinehurst and the splendid article in the September issue. It aroused much interest, and I have been receiving messages from old friends throughout the United States.

BEN WILLIAM JACKSON, Pastor,
Community Baptist Church,
Pinehurst, Idaho

■ You lament the fact that no rocks are thrown. The following is not intended to be rocks, but merely a paper wad to help one another in the right interpretation of the Bible I refer to Mr. W. W. Adams' *Scripture Says* for August 3, near the bottom of page 49, first column: "This righteousness is apart from the law. God had tried to make men righteous by giving them his law and requiring his obedience to it. That effort had failed. Now he tries a new method."

This interpretation would imply that God, whose one attribute among many is omniscience, did not know what he was doing when he created man It leaves a hazy impression of law in a Christian's life; and it contradicts the scriptural teaching that "Christ was slain from the foundation of the world for sin" and that law was fulfilled in Christ's potential dying for sin, that a sinner is not justified by fulfilling the law. . . .

Dr. Adams' articles are in the main of a high order. The above is merely offered in order to help our constituency obtain a more scriptural interpretation.

O. SIVERTSEN,
Pastor, First Baptist Church,
Deadwood, S.D.

(No room for all of reader Sivertsen's argument; writer Adams, please adjust this difference—by mail!)

■ I greatly appreciate the splendid magazine you are giving us, but I want to challenge your statement at the top of page 4 in the September issue.

I agree that there is but one New Testament method for financing kingdom work, but you are looking in the wrong place for it. Regarding the passage you quote, Paul said it was "concerning the collection for the saints"—a special relief fund. . . . Earlier in the same letter (1 Cor. 9:13) . . . he refers them to the way God provided . . . and in the next verse told them that the Lord himself had ordained that those who gave their lives to proclaiming the gospel should be supported the same way. . . .

BENJAMIN STARR,
Homer, New York

(We'd really like to argue this one . . . still think we may be right . . . but lacking space, time . . . we bow to Reader Starr.)

This nation was Bible-born, cradled in a 180-ton ship, brought to power on the precepts of The Book. Shall we stay Bible-based, or . . . ?

We Were Born a Queer People

By FRANCIS CARR STIFLER

WE Americans are a queer people. We were born that way, as a nation. We were laughed at when we landed on Plymouth Rock, when we had a famous Tea Party in Boston, and when, as twelve tiny colonies, we dared to fight an Empire. We were laughed at when we first tried to fly, and to talk over a copper wire, and to drive the "Clermont" upstream by means of a boilerful of steam. Queer! We are queer now—the butts of Nazi ridicule, the defenders of what little democracy there is left on earth, the last-ditch advocates of a Book that most of the world seems to have dropped for a gun or a grenade.

Aye—queer! Yet I'm proud to be an American right now. If ever I wanted

to be a true patriot, it is in this Year of Our Lord, 1941. Most of the world is at war, and whether we like it or not, the war is coming dangerously close to us; we may even be *at* war by the time you read this. Like most Americans, I don't want it. I see little to be gained by war as it is fought these days. But, nevertheless, I want to be a true patriot, a constructive, loyal, sane, hopeful citizen of this "queer" country. I refuse to be swept about by one slogan today and another tomorrow. I will not let myself get panicky. I want to hold an even keel, no matter how the storm rages.

I have been thinking a lot about Armistice Day, 1941. How on earth are

THE FACULTY OF A GREAT AMERICAN NEGRO COLLEGE GOES TO CHURCH. CHURCH COLLEGES, IN OUR BIBLE-BASED DEMOCRACY, HAVE AIDED THE NEGRO MIGHTILY

Three Lions



November, 1941



Tiffany & Co.

THE PURITAN BROUGHT HIS BIBLE —
AND BUILT A NATION ON IT

we going to celebrate *that*, this year? Since most of Europe has come under Hitler's heel, since France has surrendered and signed the awful articles of her capitulation in the same railroad coach that marked Germany's surrender in 1918, has not all the meaning of November 11 been pretty well dissipated? If we were hilariously rejoicing on Armistice Day in 1918 because the world, as we fondly supposed, had been made safe for democracy, are we not now faced with the possibility that democracy may be banished from the earth? May I suggest that we celebrate November 11 this year, not as the day when we made the world safe for democracy, but as the day when the free spirit of our great free land was really born.

I propose that Armistice Day become Mayflower Compact Day, for it was on November 11, 1620, in the cabin of that poor little leaky, trembling tub of a sailing ship that this commonwealth was really born. Born at the hands of a people so queerly devoted to the queer cause of a new, nobler life for the world that they were harried out of England, born in the keeping of one hundred and twenty valiant fools of God who had aboard no other book to read but the Bible, and who vowed to build on these shores a nation according to the principles laid down by the King of Righteousness!

As no other country on earth, this country was born of the Bible. Its laws and principles grew out of minds and spirits that lived and died for the Book.



SERVICE IN CAMP. MEN OF ALL CREEDS AND CHURCHES HAVE CHAPLAINS OF THEIR OWN, CHAPELS BUILT BY THE GOVERNMENT, BIBLES AND TESTAMENTS FOR THE ASKING

Pilgrims, Puritans, Aborigines

I sat down the other day and reread that Mayflower Compact. When I had finished, I think I was a better American. At least, I know better now what it is to be an American patriot. It is to serve my nation and the world in the light of the teachings of the Bible. That, and nothing less, was the high passion of our Mayflower fathers. When they began to organize life in their colony, they built everything around that Book. They established two institutions: the church and the school—and the chief book in each was the Bible. The Puritans who came to this land in the seventeenth century, not only from England, but also from Holland, France, Sweden, Germany, and elsewhere on the continent, followed the same pattern.

They lived dangerously, these Pilgrims and Puritans; that made them dead in earnest and intensely religious. Their earnestness and faith too often have been misunderstood by some of our latter-day steam-heated Christians who like to sneer at the Puritan. "They fell on their knees and then on the aborigines!" Have you heard that one? It isn't funny. It is false. The truth is that they fell on their knees, and then proceeded to befriend the aborigines. One of their chief purposes in crossing the Atlantic was to bring Christ to the Indians, and in the annals of their great experiment no name stands higher than that of John Eliot, who mastered the language of the Massachusetts Indians, reducing its grunts, gurgles, snorts, and guttural noises to writing, and then translated the entire Bible into their language. It was the first instance of the translating and printing of the entire Bible in a new language for the purpose of evangelization—a process which American missionaries have pursued for their own countrymen and for people of other lands hundreds of times since.

Books and Men

For a full century before the Revolution, there was one textbook sure to be found in every schoolhouse from Maine to Georgia. It was the *New England Primer*, and it served as guide for reading, writing, and spelling—and it was virtually nothing but the Bible from cover to cover. (When you think of the influence of Hitler's *Mein Kampf* upon the German people for the past seven years, and then consider the enormous influence of the Bible upon the three or four generations who preceded the Revolution . . . well, draw your own conclusions!)

Your cynic objects that "The Pilgrims and Puritans were only one little group of original settlers; there were others." There were. Look at them! There were Pilgrims, Puritans, Presbyterians, Quakers, Huguenots, Moravians, Reformed, Mennonites, Roman Catholics, Mystics and Pietists. There were John Eliot in Massachusetts, Roger Williams in Rhode Island, John Davenport in the New Haven Colony, Oglethorpe and Wesley in Georgia. They were different—as different as day from night. Can you imagine any two groups differing more than the Quakers and the Baptists? Yet both Baptists and Quakers counted the Bible as their guide in all things both civil and religious.

They swarmed to these shores with one dominating purpose: to establish a commonwealth where every man might go directly to his Bible and from it learn for himself the way to God, a commonwealth where every institution, from the humblest home to the highest hall of government, should afford the individual the utmost freedom of conscience. Little wonder that Sunday was spent almost wholly in church, with sermons lasting three hours, morning, afternoon, and evening. A nation was being born of a book!

So—boys reading the Book in school grew into men who strove to practice the Book in early American life. Washington probably read in his *Primer* the verse that went with the letter A:

"In Adam's fall
We sinned all."

And Jefferson probably had read, under Z:

"Zacchaeus he
Did climb a tree
Our Lord to see."

So it was natural that Washington, the man, should quote the Bible almost endlessly in his speeches and papers. It was natural that Jefferson should refer to it often, base much of his philosophy



WHERE THERE IS NO VISION, THE PEOPLE



THE AUTHOR LOOKS AT A RECORD. BESIDE HIM, A BIBLE IN BRAILLE

upon it. You've heard Jefferson called a free thinker, and no churchman. I know. I've heard that one, too. But the truth of the matter is that Jefferson was saturated with the Book. Go down to Monticello and visit his home, and you will find his "Jefferson's Bible," prepared by the great Democrat himself. He prepared it to be used in instructing the Indians; instead, he used it for the nourishment of his own great soul. After he had done his work on the Declaration of Independence, someone said that it didn't seem to contain very many original ideas. Jefferson replied that he was quite aware of that; he

Baptist Leader

hadn't known, he said, that he was expected to produce anything original or to invent any new ideas. He got his ideas out of the Book. Being created equal, and being endowed of God with certain unalienable rights, and all the rest of it, had been discussed ever since the bright glorious day when sixteenth-century Englishmen first began to read the Bible in their own tongue.

It was Benjamin Franklin (you've heard him called the agnostic?) who took the floor in a dramatic moment when the Constitutional Convention of 1787 seemed doomed to failure; he was eighty years old then, and his faith in God had been often questioned. Yet he rose and made the greatest speech of his life: "I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth: That God governs in the affairs of men. . . . We have been assured, Sir, in the sacred writings that 'except the Lord build the house, they labor in vain that build it' . . . I beg leave to move that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this assembly before we proceed to business . . ." And there was fine old John Witherspoon who attended two Conventions at the same time, and who sat not far from Franklin. Dominie Witherspoon was attending a Presbyterian gathering on one side of the street, and the Constitutional Convention on the other side of the street, and he ran back and forth across the street, shooting the virus of his faith into the deliberations of both prelates and politicians. . . . Thus came the Constitution. . . .

Andrew Jackson called the Bible, "the rock on which our Republic rests." Grant called it, "the sheet anchor of our liberties." Theodore Roosevelt warned that "if a man is not familiar with the Bible, he has suffered a loss which he had better take all haste to correct." And Lincoln. . . . Abraham Lincoln carried a New Testament in his pocket, always; he used to read it to the Negro servants of the White House. So, when you read his Second Inaugural of his Gettysburg Address, you think you are reading language lifted from Ruth or Isaiah.

The Bible! At the height of the American Revolution, a harassed Congress voted an appropriation to cover the cost

of printing twenty thousand Bibles; Congress dreaded the day when the Bible would disappear from America. The Bible is one reason why this nation never quite lost its unity in the fearful days of the Civil War. During the war, the American Bible Society sent from its headquarters in New York over three hundred thousand Bibles, Testaments, and portions to Southern soldiers; after 1863, almost the only deliveries made across the front lines were the deliveries of bullets that killed, and of Bibles that, even at the height of the killing, spread the good news that one day will make men lay down their arms and fight no more.

Our Day

And in our own day? It is the fashion in some quarters to think that, with the multiplication of books and the advent of the movie and the radio, and the colossal expansion of secular education, the Bible has become a back number. It is, alas, true that the Bible is not so well known among us as it was among our fathers, yet its teachings still serve to uphold the best in American life. The American Institute of Public Opinion, in 1938, in answer to the question, "What is the most interesting book you have ever read?" found the Bible mentioned more frequently than any other book. Let anyone attempt to lead our country too far away from the plain guarantees of the unalienable rights secured by our Constitution and there will be found as vigorous a protest as ever. We hear a great deal about legislation to the right and to the left. It is a new terminology imported from abroad; in our America it indicates an attitude tending one way or the other from that freedom which allows every man to speak his mind, follow his conscience, and cast his own sovereign vote. They are, you might say, *biblical rights!*

Now, in present-day America, we face some of the most staggering problems ever to confront any nation, anywhere. Problems both national and international, arising out of fabulous national wealth, problems of harmonizing huge racial groups within our borders, and the problem of justice for the Negro! Queer, isn't it, that the greatest contribution to a truly American music has been made by the Negro? I mean the Negro spiritual, which only in the past

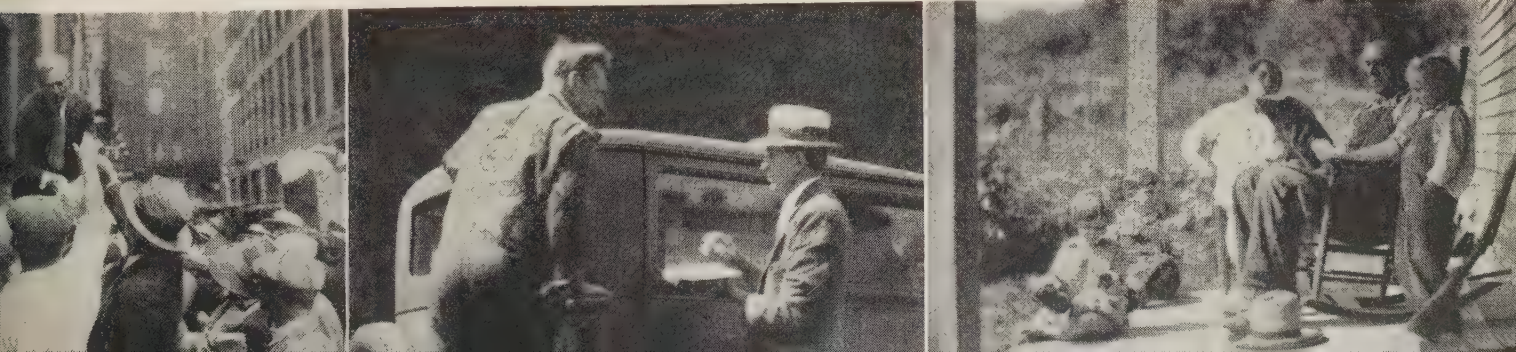
few years has been getting the recognition it deserves. The Negro spiritual is one of the most powerful reflections of the Bible that I know. It is somewhat amazing that a literature written centuries ago by an oriental people, translated into a Western tongue, imparted to African natives enslaved in a strange land, should be so perfectly and poignantly reflected in an entirely new form of music! Surely this could happen only with the help of the eternal Word of God, which no darkness—not even the darkness of slavery and racial hatred—can ever put out!

That problem of justice to the Negro we must meet, as the New Testament would have us meet it; the problem of war also we must meet on New Testament ground! We face the war problem today as we have never had to face it before; it is now the problem of existence itself.

There is no explaining America with her moral vigor, her self-restraint, her friendliness, her ability to clean her own house, her concern for the welfare of the least and last man who needs help—no explaining it, apart from the fact that since the beginning her conception of law and of diplomacy, her literature and her education, were all fed by streams of living water out of the Bible, where she reads of One who placed supreme value upon individual life, called God the Father of all, and believed in the ultimate brotherhood of men. You might as well try to take the blue out of the sky as to take the Bible out of American life.

In our own day there are but two ways open for us to make ourselves worthy of such a history. One is prevention and the other is cure. One is to keep the war god who would swallow up our precious liberties from entering our nation's gate again; the other is to turn afresh to our Bibles, the source of all good things, that we may find the strength to stand fast in the liberty wherewith Christ has made us free, that we be not entangled again in the yoke of bondage. I think it the patriotic duty of the hour to teach and understand the tremendous role the Book has played in our development—and to see that this Book somehow goes into the hands of every man, woman, and child in this nation which still must base its policies upon the Word of God.

THE BIBLE REACHES CHICAGO'S LOOP, STOPS A GARAGE MECHANIC, HELPS A KENTUCKY MOUNTAINEER IN HIS DAILY DEVOTIONS





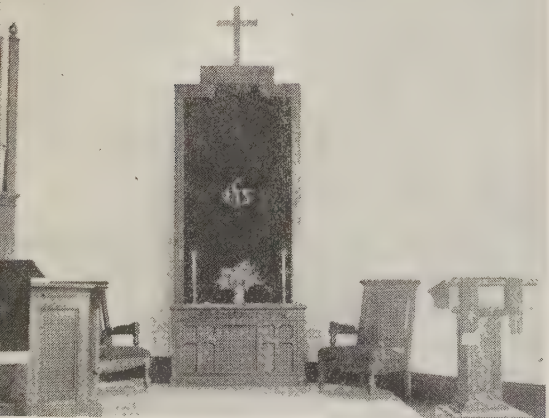
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WHY NOT *Beautiful* CHURCHES?

By JOHN R. SCOTFORD

FOR many a weary year, my mother prayed diligently that lightning might strike the building in which she worshiped God. She loved God. She loved her church. But she was one of the countless Christians in America who realize keenly, thanks to a sense of beauty given them of God, that 99 per cent of the church buildings in America are distinctly *not* beautiful. Ninety-nine per cent of them are an inheritance from yesterday. They represent the religious ideals and the ecclesiastical habits of our fathers. A few of these structures are historical shrines notable for their beauty, but most of them are out of harmony with the artistic taste and spiritual aims of the present day. Some are horrible examples of how to put building materials together to get the maximum ugliness. Sad, but it is true!

It need not be. The house of God can be beautiful. And all over the country worshippers lately have been taking old buildings and making them new! They have evoked and wrought into their buildings a definite atmosphere that makes even the indifferent person more inclined to worship. Such successful effort calls for ingenuity and imagination. Too frequently our churches have been very righteous—and very unimaginative. But faith is always a flight of the imagination; it begins, as someone has said, “where reason can go no further.” A church is a place where we commune with our best selves—where our thoughts rise from the level of what is, to what ought to be. It is the home of faith, dream, and hope—or should be! But alas and alack, too often we seem to have done everything architecturally

someone who will tell us that to rearrange the sanctuary is blasphemy. “Chancelitis,” someone said, “is the ministerial equivalent to measles; it is the sign of a fussy, thoughtless desire for novelty.” I am afraid that such an attitude reveals a lack of knowledge of the difficulties which so many of our church auditoriums present to one who longs to experience the Divine Presence.

Our fathers glorified the sermon at the expense of the other avenues of approach to God. The pulpit or “desk” was placed at the center of attention, oftentimes at the one spot which all could see. For the benefit of those who sat in the gallery, preacher and pulpit were elevated midway between heaven and earth. Behind the pulpit was placed either a sofa or a trinity of elaborately carved chairs whose stiffness made one’s eyes feel weary, even though one were spared the torture of having to sit in them. Here the preacher sat like a king on his throne, or like an old-fashioned schoolteacher at his desk. Oftentimes the pulpit platform was like a rocky promontory jutting out into a sea of pews, or like the prow of a ship with the preacher taking the role of the figurehead. The idea was to “exalt the authority of the Word.”

To add a modern touch, the pulpit often has been reinforced with a more or less numerous choir and with a militant organ whose gleaming pipes suggest muskets and cannon. In not a few churches the organist contorts himself upon an aerial perch above the minister’s head, with his or her back serving as the focal center for the attention of the congregation.

The emphasis in such an arrangement is upon preaching and upon the “special music,” which in the past was commonly “rendered” by a paid quartet. The wonder is that there have been preachers

Inherited Obstacles To Worship

It may be that we are heading for trouble here; we shall surely hear from to make it something less.

Our churches should be the most beautiful buildings in the town. Why they are not, and what might be done to make them more fitting places of worship, is discussed by one of America's leading churchmen

who, by the magic of their words, could lift a congregation into the presence of God in spite of such hindrances. We cannot but marvel at their power. But such men have never been numerous. For the ordinary preacher, such a setting presents serious difficulties.

Where a steep precipice separates pulpit and pew, the service of worship tends to take on the atmosphere of a theatrical performance. Both preacher and singers are under the necessity of "making an impression." Like ball players, they "go to bat" conscious that someone is keeping score to see whether they make a strike or a home run. The high pulpit at the center of attention places an impossible strain upon the preacher.

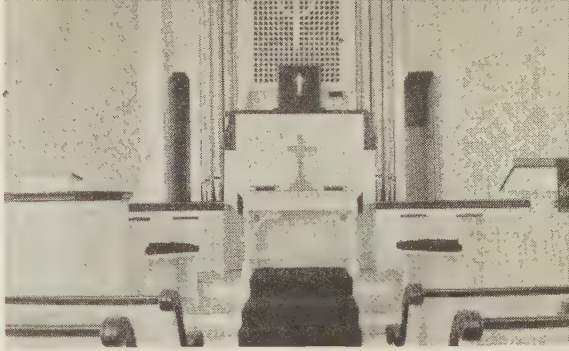
The reflex influence upon the congregation is also unfortunate. They are there not so much to pray as to be prayed over. They are listeners rather than worshipers. Their mood is likely to be one of criticism. "What did you think of the sermon?" becomes the most appropriate question for one member of the congregation to ask another. Although it is rarely put so brutally, the inference is, "Are we getting the worth of our money?" A good many Protestants have roast preacher for their Sunday dinner.

In many churches, the arrangement of the pews is as inimical to worship as is that of the pulpit. Self-consciousness is the greatest hindrance to sincere prayer. It is difficult, if not impossible, for us to realize the presence of God while thinking about ourselves. In the past, Protestantism has been terribly self-conscious when it arrived in church.

Fortunately, the days of "boiled shirts" and "Sunday-go-to-meeting" clothes are over. So far as apparel is concerned, we have lost all distinction between the sacred and the secular. But in church we still face a battery of eyes. The usher looks us over when we come in. The eyes of the preacher and of the choir roam over the congregation more or less appraisingly. In many churches the pews are arranged in a half-circle so everybody can see everybody else. This gives the curious much to ponder, but it is highly embarrassing to the timid.

Here we have the explanation for the sparseness of the population in the front pews and the great popularity of the back seats. Anyone who allows himself to be beguiled "down in front" is on the spot from every direction. He must tilt his head to see the preacher, and during the sermon he is too close to the font of wisdom for comfort. He cannot cough without creating a sensation or look at his watch without starting a scandal. Although he may not analyze his situation, he knows that he feels uneasy. When a church service makes people uncomfortable, the chances are that they will think up some very good excuse for not coming back.

Circular pews inevitably produce a fringy congregation. In the quest for anonymity, the worshipers spread out around the wall. This places the preacher under the necessity of swinging first in one direction and then in the other, like a windshield wiper; while by scattering the people, it makes it difficult for them to achieve the sense of togetherness which makes worship a social ex-



CORNER PULPIT, ROUND PEWS, PIPE ORGAN TRANSFORMED BEAUTIFULLY. NOTICE THAT WHITE PAINT AND GRILL SUBDUES THE ORGAN (RICHMOND HILL, N. Y.)

perience. A sprinkling of people does not constitute a congregation. It is better to have twenty people massed in three pews than fifty people distributed over a hundred pews.

In the light of such considerations, then, it is no wonder that practically all our finest new churches are being built with the chancel arrangement—a long, relatively narrow auditorium with a center aisle leading without interruption to the communion table which constitutes the focal center upon which all eyes rest, with a pulpit on one side and a lectern on the other.

That is the first and most important trend in modern church architecture.

The Preacher

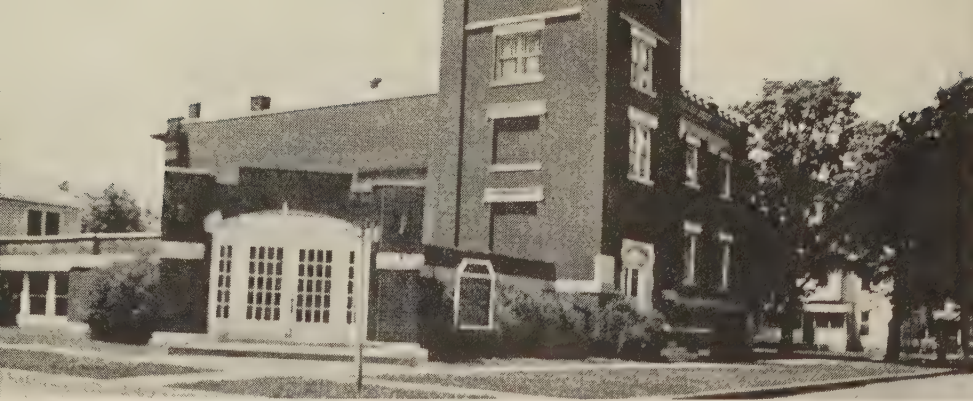
The preacher, we think, should be seen only when heard. He shouldn't be put on exhibition, nor exposed to constant inspection throughout the service, with the people taking note of what he does with his feet and where he keeps his hands. It isn't fair to let a hundred people stare at one man unless he is doing something worth staring at!

Making it possible for the minister to take an unobtrusive part in the conduct of the service is one of the motives (Please turn to page 14)

AFTER THE REMODELING AT PERU: CHANCEL DIVIDED, PREACHER AT SIDE, ALL EYES CENTERED ON THE CROSS—AND ALL EYES LIFTED UP!

FIRST BAPTIST CHURCH, PERU, INDIANA. BEFORE REMODELING: ALL THE BAD FEATURES: HIGH CENTERED PULPIT, STIFF CHAIRS, ORGAN-PIPES, ETC., ETC!





WEST SIDE BAPTIST CHURCH, WICHITA, KANSAS

Line Forms to the *RIGHT*

By EDITH F. TILLER

THERE are several more or less successful ways to get teachers for your church school. One is to beg. "Please, Miss Jones, *please* help us with this class of girls!" That doesn't work very often; people are too busy to answer such an appeal as that. You may appeal to honor, you can challenge your prospective teacher; people are used to that. There is a challenge just around every corner they pass every day. You can stretch your patience to the breaking-point, hanging on to teachers who have long since ceased to be interested and alert; you can put up with inefficiency; you can go the limit in smoothing out the petty and unworthy differences and spats so well known to every church school. You can do all that to get and keep teachers enough to go 'round—but you will not have a very efficient church school.

The trouble with too many of us, in the work of religious education, is that we make the mistake the British have just made. They waited until the enemy came crashing into their own back yard. We wait until Sister Smith or Brother Jones ups and quits the church school—and then we wrack our brains and the church membership-list to get our hands in a hurry on somebody to take the place of Sister Smith and Brother Jones.

West Side Baptist Church in Wichita did that for some years, but—no more. They've found a better way. Ten years ago, a pastor came to West Side who realized that he had a church made up of people willing to work; he also had kept up with recent trends in Christian education—one of which was a new emphasis on *leadership education*. Rev. W. H. Johnson began to talk leadership education. He looked over his membership (729 today, and a church school of 600), picked out a few who seemed to have more than the usual interest in educational work, and around them organized his first classes of leaders-to-be. He began conducting a few classes every

winter; he encouraged his teachers and leaders to attend interdenominational training schools in the city. It was a slow business. Like an acorn, growing. Silent. Solid. Steady. Not even the preacher himself was aware of how deeply the thing was taking root, for some seven years. Three years ago they organized a Leadership Education Department.

I dropped in at West Side a year ago; I stood talking with Mrs. Higham (Director of Leadership Education) when Mrs. Watts, who is superintendent of the Intermediate Department, came up to report a casualty. Miss S. was leaving. "She's moving away. First of the month," reported Mrs. Watts, as though she were reporting something like a change in the weather. "We'll have to get someone in her place."

"Ah, me," thought I. "The old, old problem." Mrs. Higham took my breath when she said, casually, "All right, Mrs. Watts. We have three ready to take her place. We'll just have to decide which one is best for the job, right away."

I wouldn't believe it. *Three?* No delay? No youngsters coming on Sunday morning and being greeted with the sad news: "No teacher?" It couldn't be true. But it was. I made inquiries . . .

Starting

There were, I learned, two qualifications essential for every worker and leader-in-training at West Side. First of all, he must have had a real and vital Christian experience. If he hasn't, he knows better than to apply. It should be that way; how on earth can we, who try to train youth, hope to enrich them with an experience we have not had ourselves? You don't get glowing faith from an unwarmed heart! And second, there must be a willingness to develop his talents by training. That, gentle reader, is worth an hour or so of your best thought.

To be willing to go to school is a

hopeful sign in any teacher—especially in a church school teacher. We err when we think we are doing the church a great favor when we consent to teach at all; the universe should bow because we condescend to do this thing! When a teacher gets in that frame of mind, he's hopeless. When he is willing to study, to make of himself a teacher worthy of the God who entrusts him with the holiest and hardest job in the world—*then* there is hope!



DR. WALTER H. JOHNSON—PASTOR SINCE JUNE, 1930

So—West Side makes sure of experience and attitude, first. Then the work starts. The leader-in-training finds himself fitting into a beautifully integrated program the slogan of which is "The Church and Only the Church." In other words, it is the whole church and not the church school alone that is "graded"; from the vocabulary of the leaders, the words "Sunday school" have been dropped; it is always "church school." The various age groups are really departments of the *church*, organized for educational purposes. The department superintendents think of themselves as responsible *to the church* for their work, and not responsible to a "Sunday school superintendent." They function for the church as a whole; they are leaders being trained for the whole parish job. To put it simply—the whole thing is church-centered.

Every department works in perfect accord with every other department; there is a synchronization of the "gears" here that is amazing. If, for instance, the young people in the B.Y.P.U. give a party one week, the school leaders will *not* schedule a party for their group the same week; if one age group picks a night for a discussion group, every other

Baptist Leader

age group picks some other night. Smooth! No friction. It is indicative of the spirit that dominates the church, the pull-togetherness of a united people.

Sundays

There is a class for prospective workers on Sunday mornings; they meet at the church school hour. It is an inclusive group: not only church school officers and teachers come out for this, but deacons, trustees, women's missionary society officers, B.Y.P.U. leaders, and a sprinkling of unattached, "reserve"

West Side Baptist Church, Wichita, Kansas, solves an old, old problem: they have leaders standing in line, trained in Bible, psychology, and methods, waiting for a job!

leaders recruited from the general membership of the church. Forty are taking the course this year, using the Second Series Courses of the Leadership Education curriculum arranged by the Christian Education Department of the Publication Society.

On Sunday evenings, there is another study course preceding the worship service; while the B.Y.P.U. is meeting



PRIMARY GROUP, VACATION CHURCH SCHOOL, 1941

for their discussion, some thirty other active church workers are meeting for their period of training. Forty-five minutes are spent in earnest study under a trained leader; each course lasts fifteen weeks. As soon as one course is completed, they start on the next, so that three full courses are taken during the year.

On Sunday evenings, the Youth Fellowship of the church is in charge of

November, 1941

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YOUNG UNMARRIED PEOPLE'S CLASS—ONE OF THE MOST POPULAR GROUPS IN THE CHURCH. TEACHER BERTHOLF STANDS ON EXTREME RIGHT, SECOND ROW

activities, which begin at 6:30 with a series of age-group meetings. At 7:15, the Fellowship leaders take charge in the church auditorium. There is a service which moves smoothly through reports on attendance in the groups, announcements of church activities and ball games and social and—whatever is of interest to youth. The minister is presented, and he gives a message which is followed by a "chat-fest and sing." No holds are barred in the chat-fest. Here, youth and older youth come together to try out the ideas they have learned in training. There is never any "we-you" spirit; it is all "we"; they work together, for each other.

Six to Sixty

Each year, an intensive School of Missions is held for a solid week; a quick look at it would make you think that everybody in the place from six to sixty is under training! From the tiniest children through old age, these classes are filled for intensive study on the whole subject of the missionary crusade; project groups are held for the entire church membership.

In addition to these two classes, which

run through nine months of the year, the pastor conducts a Monthly Workers' Conference, where he enjoys an attendance usually of over a hundred. This is the "polishing plant" of the whole organization: here problems and difficulties are ironed out, mutual accomplishments are shared, and the workers, both present and future, discover their co-operative tasks in true perspective. There are arguments, differences of opinion, certainly. Why not? But everybody is happy when the meeting adjourns: they have a way at West Side of completely burying their smaller differences in the larger good.

Once a month throughout the year, the Mother-Teacher Council comes together for an hour's study of their particular problems and needs, under the guidance of a trained leader. From fifteen to twenty-five of these mothers and teachers have already earned two Second Series certificates in this class—and they are working on their third.

There is a leadership class for anyone who wants it—but just to make certain that nobody can fall back on the old lame excuse, "There's nothing for my age" young people and adults from West Side for years have attended community leadership education schools in order to secure highly specialized departmental training which is not available at their own church. Each year,

YOUTH FELLOWSHIP CHOIR: THEY TAKE OVER THE MUSIC SUNDAY EVENINGS



also, several attend the Kansas Baptist Summer Assembly at Ottawa University and the boys' camp, Camp Crawford. And when there is an idle moment, these leadership-training enthusiasts relax by reading and studying the training texts recommended by the Wichita Council of Churches.

It costs money. It costs nobody knows how many tedious hours of thought, study, discussion, and planning. It costs every individual involved in this program an infinite amount of sacrifice. Sacrifice of ease. Sacrifice of comfort. It means for all concerned an expenditure of time, money, and energy, a long toil of heart and mind. But that is "what it takes" to provide leadership for tomorrow's church! No task in the world is harder than the task of the modern church and church school; no task calls for a higher efficiency. Nothing—not even, shall we say winning the war!—is possibly as important as the duty of keeping a consciousness of God alive in the souls and lives of American youth. And that consciousness is not going to be kept alive by haphazard teaching and leadership techniques—nor by waiting for the crisis, or *crises*, of tomorrow to overtake and overwhelm us, and then cry weakly, "What do we do now?"

In Ephesians, Paul speaks of "a glorious church, not having spot, or wrinkle, or any such thing; but . . . holy, and without blemish." I suppose in justice to the truth, that West Side is not quite a church without any spot or wrinkle; it is probably like most other churches in the Convention, and most other churches that I know have a few spots, here and there. But the important thing that interests me in this Wichita Baptist church is that its whole membership seems so determined to be "on the way" to something nearer to Paul's prescription than they have now. They are marching.

Is your church . . . marching?

Why Not Beautiful Churches?

(Concluded from page 11)

in many recent modifications of ecclesiastical architecture. This can be achieved in two ways.

Where the center pulpit is retained, it should be so contrived as to swallow up the minister. A center pulpit should be so wide that the preacher is not tempted to walk around it and high enough to conceal him when he sits behind it. The attention of the people may be intentionally directed away from the seated minister. In an old New Hampshire church there is a ledge above the pulpit upon which a large vase is set which is filled with a new arrangement of leaves or flowers every Sunday. This lifts the eyes of the people above the pulpit chair. In smaller churches

this is sometimes done with a picture. Another device is to place a worship center in front of the pulpit, thus stopping the eyes of the congregation before they get to the minister. Embroidered hangings in front of the pulpit may be helpful.

The more common answer to the problem of the always visible preacher is to shift him to the sidelines. This is done by moving the pulpit to one side of the platform and placing a worship center at the focal point of attention. There is no fixed rule as to which side the pulpit should occupy. In the Riverside Church it is to the left of the congregation, while in the Episcopal Cathedral of St. John the Divine it is to the right. There is no reason why the ordinary church should not move it in whichever direction seems the most convenient.

Usually the pulpit is balanced with a lectern or reading desk on the other side of the platform. This does not need to be introduced when the initial change is made; it can come later. When there is both a pulpit and a lectern, the minister sits in an inconspicuous seat on whichever side of the platform may be convenient, sometimes shifting from one seat to the other in the course of the service. Instead of facing the congregation, he usually sits sideways to it. He reads the Scripture, conducts the responsive portion of the service, and prays from the lectern, using the pulpit only for preaching. During the singing of hymns and other responses, he stands wherever he may be, but without facing the congregation. With the old center pulpit the minister occupies a position at the center of worship, if not as an object of worship; with the chancel arrangement he himself becomes a worshiper.

In addition to relegating the preacher to obscurity (he loves that!), this arrangement has other advantages. It makes possible more movement and variety in the service. The eyes of the congregation do not always rest in one place; they move about with the various acts of worship, which is easier on the congregation! There is also a sense of progress which is lacking in many of our stereotyped worship services.

When the pulpit is moved to one side, steps are usually placed across the front of the platform. This gives the auditorium the appearance of greater depth than when the pulpit rises, like the Rock of Gibraltar, above the heads of the people. It also removes a physical barrier between pew and pulpit and opens a pathway from the body of the church to the worship center. This has much psychological value; the suggestion is that all may come into the presence of God.

In many churches the pulpit is too high above the floor of the auditorium. Besides compelling the people to tilt their heads, this places the preacher in

the position of "talking down" to his listeners. The tendency today is toward low pulpits. The preacher, modern church architects feel, should not be exalted above the people more than is necessary for clear visibility. In a small room one step is enough; even in a large church, there is rarely need for more than three steps. The symbolism of this low pulpit is better than that of the high one. It makes it easier for the preacher to speak to the people in a natural, rather than in an oratorical, manner.

Too, when the minister is dethroned and the pulpit lowered and moved to one side, the congregation tends to sit further forward. With the bugaboo of being stared at removed, people naturally seek the seats where they can see and hear to best advantage. This in turn makes matters easier for the preacher.

And when you plan your new chancel—watch the pulpit chairs. In nine cases out of ten, they are too big and too numerous; their rigid lines suggest the stiffness of the old "choker" collar. The elaborate carving of their backs, at its best (and we say it reverently!), would qualify many of them as museum pieces; at its worst, it is a conspicuous case of misplaced industry. In all save the largest churches, one chair is enough. Empty chairs cumber up the platform and introduce into the sanctuary the appearance of the old-time front parlor. And let the pulpit chair follow the pulpit preacher to some inconspicuous spot.

I pray I have not wounded any feelings, or struck too hard at some pet architectural prejudice, in discussing all this. I am sure the preachers themselves will not be offended; most preachers I know agree with me that such changes as these will greatly reduce the nervous strain that seems to creep over them in the pulpit. All of us should be ready to do that, in the interests of having both preacher and congregation compose their souls in peace in the house of the Lord. Is not that what we all are there for?

(EDITOR'S NOTE: This is the first of a series on the Church Beautiful. Dr. Scotford will appear again in the December LEADER.)

"The competent Christian teacher is an attentive, interested listener. A learner is always helped by being listened to by a friendly person who has insight and understanding. Such listening awakens the mind and keeps it active. Be a stimulating, creative listener, and you will exercise one of the great teaching arts. Jesus was always ready to listen to all sorts of people who wanted to talk with him."

—J. P. BERKELEY, *You Can Teach*, The Judson Press, Philadelphia, Pa.

Prayer in Christian Worship

By WILLIS J. LOAR

AS a Sunday school superintendent, I am deeply concerned with the poor quality of the materials that go into the "worship" of the average Sunday school program. So many still are satisfied with the old-fashioned "opening and closing exercises," either because they have not taken the time to study and prepare for a vital worship service, or because, for some reason, they are unable to sense its true value.

We err continually in the matter of prayer. If prayer means a sharing of the attitudes and the purposes of God, a specific method of bringing one into communion and fellowship with the conscious, personal God revealed by Jesus Christ, then such prayer is a very important part of any program of Christian worship.

Consequently, we should spend more time and thought in preparation for it. The first requisite is, of course, to know the several elements that should be included in a worth-while prayer. Very often our prayers are one sided. It may be that each element mentioned here will not be included in every prayer; certainly it will be hard to draw a line at one point and say, Lo, this is adoration, this is supplication, etc. Nevertheless, these elements should be considered as a part of the make-up of prayer, and particularly as it is used by the Sunday school superintendent or departmental leader.

First, there is the element of *adoration*. The child must be taught to recognize the presence and the place of God in his prayer and with this must be generated a sense of appreciation and of awe.

Confession is another part of prayer. This will follow rather logically, for where there is a recognition of the worth and the value of God, there usually comes a sense of our own unworthiness, together with a desire to express that feeling to God. "I saw the Lord, high and lifted up . . . woe is me, for I am a man of unclean lips."

A third element might be called *petition*. "Ask, and you shall receive" should become the basis of a very natural expression of the child. He should be taught that as a father delights in a child who comes to him for his needs, so the great Father of all rejoices in our worth-while requests, for are we not recognizing his ability to provide when we make known our desires? A prayer that does nothing but ask seems rather shallow and meaningless, but one without purposive petition also may be ineffective.

Aspiration forms another part of prayer. We should teach children to pray with the assurance that prayer



Harold M. Lambert

creates a desire to reach ever newer and purer heights of fellowship with God in Christ. "Purer still, let me be," if couched in simple, understandable terms, may easily become a dominant motive in the prayer life of the child or the young person.

Finally prayer must include a spirit of *dedication*. If a prayer is effective in the life of the pupil, and actually gets down to "where he is," it will very often create in him a desire to consecrate his time, his talents and his gifts to God. This urge will not always be readily discernible, but often will take a practical channel of expression.

One further word regarding the content of prayer should be added. It is always well, wherever possible, to end on the same note you began—the element of adoration. This will tend to take the child out of himself, and point him to the source of divine greatness and helpfulness.

This is sufficient with respect to the content of prayer. Now as to its actual use in the Sunday school, or, for that matter, with children's or youth groups anywhere in the church. Meaningful prayers come of preparation. This does not mean that they must be written, although even this would be profitable occasionally. Certainly much that goes into a superintendent's prayer often would be omitted were he to write it out beforehand! Giving thought to worship does not destroy spontaneity, but will give it a vital framework upon which to build effectively. With the present form of graded worship, there is particular need for well-planned prayer if it is to meet the specific needs of the group.

This leads to a second statement—the need of relating the prayer to the experience of the group. This is true in all phases of the service of worship, but it is emphatically true in prayer. The prayer should be understandable to the pupils; it may have a certain signifi-

cance even when not fully understood by the group, but it certainly becomes more vital when it expresses the desires and the aspirations that the worshipers experience.

Finally, let the prayer for the group be *specific*. There is entirely too much generality in our prayers, both public and private. Far better to teach youngsters to pray for *something* than for *everything* . . . and, vaguely, *nothing*. This is one place where the written prayer has much to commend it. It need not be read, or even used as written, but it at least presents a helpful pattern.

Now a word as to the method of prayer. Perhaps "methods" would be more nearly correct. For certainly it is not always necessary to use the formal type of prayer by the leader. For example, here are several suggestions:

1. Have some member of the department prepare a prayer in advance, possibly with the aid of the superintendent or one of the teachers, to be used as a prayer by the entire school.

2. Let a class write out a prayer to be used by the school for a period of a month; then let a second class prepare one, etc. This would be very helpful before some special season such as Easter or Christmas.

3. Let the leader use an occasional prayer by one of the outstanding ministers or leaders of the church. Books of prayers and church manuals are helpful. Church magazines and religious journals are good sources for such material: The BAPTIST LEADER, the *International Journal of Religious Education*, *Church Management*, *Missions*, and many others.

4. Poetry, and occasionally a great piece of prose often may be used, sometimes accompanied by quiet music. This field is rich in source materials and suggestions.

5. A period of quiet meditation, rather than the use of an audible prayer often is to be desired. This will necessitate considerable training and patience, but will bring its reward. It is a lost art with many, particularly among leaders of children and youth, and needs to be re-emphasized today.

Finally, may I emphasize three other important matters:

1. Be brief. Lack of time makes brevity essential and the "concentration span" of young people makes the short prayer more effective.

2. Be earnest. Sincerity in prayer is the keynote of success in its application to young lives.

3. Be persevering. As one of our seminary professors often said of Christian work: "Aim high, and keep everlastingly at it."

CHURCH SCHOOL WORKERS' CONFERENCE

Suggested Program for November. By THERON M. CHASTAIN

Theme: Using the Bible in Church School

Worship (20 minutes)

QUIET MUSIC.

HYMN. "Faith of Our Fathers."

SCRIPTURE. Ask each member of the group to give a favorite Bible verse and tell why it is a favorite.

HYMN. "How Firm a Foundation."

PRAYER AND MEDITATION.

STORY. If possible, secure someone who is a good storyteller to give some one of the many stories of sacrifices that have been made for the Bible, such as: "Tyndale," as found in the Judson Keystone Graded Lessons, Course IV, Part I.

"Two Thousand Miles for a Book," by Cynthia Pearl Maus, in *Christ and the Fine Arts*.

Study and Discussion (40 minutes)

Place on a blackboard the outline that you plan to follow in your discussion for the evening:

1. Seeing the Bible as a whole.
2. Bible life and times.
3. Graded use of the Bible.
4. The value of memorization and how to accomplish it.
5. Making the Bible basic in life.
6. How to use the Bible in class session.
7. Recognition of the Bible as a living book.

Each of the seven topics should have been assigned to a member of the group at least two weeks earlier. Presentation of each topic should take about three minutes. The chairman might well present the last topic. Begin the discussion with the question, "What does a teacher need to know in order to use the Bible helpfully?" The answer should develop as the meeting progresses. If time permits, questions from the group should be discussed at the close of each topic.

1. *Seeing the Bible as a whole.* The first speaker should bring out the fact that there are many ways of seeing and knowing the Bible. The test of their effectiveness is the extent to which they are in line with the message of the Bible as a whole. Only as we can trace up through the whole Bible the development of its basic teaching to their highest expression do we really know the Scriptures. It is vitally important to know how these ideas began and grew if we are to sense the real significance of the Christian era as it is depicted in the New Testament. This discussion should be made an earnest challenge to systematic and reverent Bible study.

2. *Bible life and times.* The person

who presents this subject should follow immediately after the first speaker, and should show the value of knowing the background of the life and times in relation to seeing the Bible as a whole. Such elements as the following could be included in the discussion:

An understanding of the background of the Bible is necessary to add reality and vividness for those of us who live in a different age and climate.

Much of the lack of understanding of the Bible by children and adults alike grows out of their inability to visualize the setting.

Bible dictionaries, maps, pictures, models of homes, etc., can be used to good advantage in assisting with the development of a background knowledge.

3. *The graded use of the Bible.* Some helpful information for this topic can be found in the article by Oliver deW. Cummings in the BAPTIST LEADER of July, 1939, and in *Win All You Teach*, by Walter Bishop (in Advance Work Kit II). Other material of value can be found in *The Use of the Bible with Children*, by Ethel L. Smither. The following approaches to this subject might be made by the speaker: (1) The writers of graded materials are familiar with the limitations and the religious needs of the respective age groups. (2) Symbolic and theological implications can be eliminated from the material used for children and can be given to more mature minds when the Bible is presented in graded form. (3) The teacher who can withhold as well as give in her teaching of the Bible is a real teacher and will find the right response in the learner when the time for presentation of certain truths arrives.

4. *The value of memorization and how to accomplish it.* This phase of the use of the Bible could be discussed for a longer period of time but the speaker can find helpful material in the booklet, *Appreciating and Memorizing Scripture and Hymns*. (Can be secured from The American Baptist Publication Society for five cents.) Four steps in memorization can be discussed: (1) Appreciation of the material—select it carefully so it can be appreciated; (2) understanding of the words and meaning, thus avoiding confusion in the minds of the learners; (3) memorization of the passages, without drilling; and (4) use of the material after it is memorized, thus memorizing for a purpose. A word might also be said by the speaker in behalf of the value and possibility of

adults in the church school doing some memorization work!

5. *Making the Bible basic in life.* This speaker can bring out the fact that the Bible does help persons to be religious by giving light on some of the pressing problems of life and by showing how other individuals and groups met some problems and made vital decisions. Because the Bible came as a result of the failures, sins, searchings, achievements, and joys of life it enters into the basic experiences of life and we are responsible to help make it basic in the lives of those we teach.

6. *How to use the Bible in class sessions.* The person who is presenting this topic should glance through some of the church school quarterlies and discover all of the suggested methods of teaching the Bible. The following list can be discussed and explained briefly, with perhaps others added:

Bible Stories. Should be told well, often, and with a purpose.

Research. For biblical passages and in books about the Bible.

Workbooks. Particularly good for juniors and intermediates.

Notebooks. Can be given away as a service project when finished.

Pictures. They explain much and help with costuming for plays, too.

Dramatics. It's fun to act out stories of the Bible.

Maps. Many kinds are possible.

Verse-speaking Choirs and Litanies. A splendid way to encourage memorization.

Journalism. Many groups have printed newspapers of biblical events and have learned much.

Constructive Activities. Marionettes, peep shows, movies, musical instruments, clay and soap models, etc.

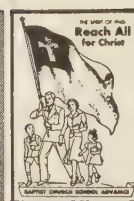
Tests. Games and riddles.

7. *Recognition of the Bible as a living book.* This speaker (who will probably be the leader for the evening) can sum up what has been said. He can then present in a forceful way the necessity for recognizing the fact that the Bible is the book that stimulates thought and indicates principles to be used in the solution of problems, both group and personal; it presents the way of salvation; it gives us a guiding principle and inspiration for life today exactly as it did two thousand years ago.

Close the meeting with a prayer of consecration to the task that the teacher faces in presenting the Bible as a living book to eager learners in the church school.



BAPTIST CHURCH SCHOOL Advance News



THIS IS WHAT HAPPENED LAST YEAR

Of course we've all been waiting to see the results of the First Year of the Baptist Church School Advance. We have known for some time now that the year saw a tremendous gain in spirit among the churches of the Northern Baptist Convention, but we have wanted to see some of the statistics, too.

However, it's a long and tedious job to gather and analyze reports from thirty-five hundred churches. A long job for the churches, to begin with. Then, when their reports have been sent to their area directors of Christian Education, there's a long job for that hard-worked person. And, finally, it's a big job at headquarters.

Nevertheless, here are some of the figures you've been waiting for, and they look good. In spite of a heavy influenza epidemic that swept the country and forced many schools to close for periods, church schools generally showed a major increase in both enrollment and attendance. *Almost seventy-five thousand new pupils were enrolled during last year!*

Number of churches reporting, 597.

Enrollment

October 6, 1940, 106,473.

May 25, 1941, 116,133.

Net gain 9,660.

Net gain per cent, 9.1 per cent.

Number churches showing gain, 325.

Number churches showing gain of 10 per cent or better, 273.

Number of new pupils enrolled by 325 churches, 11,609.

Attendance (average)

October 6, 1940, 71,188.

May 25, 1941, 76,638.

Net gain, 5,450.

Net gain, per cent, 7.7 per cent.

Number churches showing gain, 413.

Number churches showing gain of 10 per cent or better, 260.

Number of baptisms reported, October, 1940-May, 1941, 4,644.

Number of Workers' Conferences held in that period, 3,103.

Churches that made physical improvements, 263.

Churches showing increased attendance at worship services, 312.

Church schools that used home visitation plans, 381.

First Series Leadership Education credits earned, 954.

Second Series Leadership Education credits earned, 877.

Workers' Conference and Baptisms

The relation between the number of Workers' Conferences held and the results of the Advance in terms of enrollment, attendance, and number of baptisms is interesting.

Number of Workers' Conferences Held	Number of Churches	Gained in Enrollment		Gained in Attendance		Number of Baptisms	
		No.	%	No.	%	Total	Per Church
0	80	50	62.5	50	62.5	247	3.1
1-3	80	56	70.	43	66.2	247	3.1
4-6	157	112	71.4	103	65.6	1,155	7.4
7 or more	188	143	76.	136	72.3	1,930	10.3

RESULTS BY STATES

A R E A	E N R O L L M E N T							A T T E N D A N C E				
	Number churches enrolled in the Advance	Number churches reported (to Sept. 12)	October, 1940	May, 1941	Net Gain	Number churches showing gain	Number churches showing gain of 10 per cent or more	October, 1940	May, 1941	Net Gain	Number churches showing gain	Number churches showing gain of 10 per cent or more
Chicago.....	71	37	10,318	10,899	581	26	16	6,919	7,154	235	23	14
Connecticut.....	56	13	1,520	1,715	195	12	6	962	1,128	166	10	4
Detroit.....	38	15	7,506	8,304	798	12	7	4,514	4,915	401	12	5
Idaho.....	35	13	2,400	2,426	26	9	6	1,419	1,563	144	10	5
Iowa.....	99	29	5,075	5,779	704	25	11	3,697	4,045	348	25	14
Illinois.....	207	33	6,165	6,735	570	24	13	4,577	5,059	482	26	17
Kansas.....	194	57	10,847	12,105	1,258	43	27	7,399	8,262	863	44	32
Maine.....	120	37	3,967	4,508	541	29	23	2,640	2,878	238	25	18
Michigan.....	135	35	5,164	5,902	738	21	16	3,753	4,078	325	24	16
Minnesota.....	83	28	4,117	4,471	354	23	13	2,920	3,053	133	17	10
Montana.....	28	7	564	686	122	4	3	436	459	23	3	2
Nebraska.....	59	15	3,038	3,322	284	10	8	2,156	2,259	103	10	5
New Hampshire.....	71	15	1,399	1,462	63	9	8	792	867	75	9	5
New York.....	365	62	10,153	10,985	832	39	28	6,259	6,858	599	42	31
New York City.....	53	11	1,826	1,912	86	7	3	1,323	1,319	4	4	2
North Dakota.....	27	14	998	1,166	168	9	6	669	727	58	10	7
Northern California-Nevada.....	118	34	6,302	7,179	877	27	19	4,478	5,191	713	29	19
Pennsylvania.....	303	24	4,931	5,199	268	14	10	3,129	3,245	116	15	7
Pittsburgh.....	74	20	4,075	4,237	162	13	7	2,690	2,734	44	10	5
South Dakota.....	37	20	1,752	1,942	190	12	9	1,333	1,382	49	12	8
Southern California.....	152	28	10,399	10,830	431	17	12	6,722	7,323	601	19	11
Utah.....	10	5	385	434	49	5	3	264	330	66	5	4
Vermont.....	60	46	3,573	3,935	362	30	19	2,137	2,249	112	27	19

THE CHRISTIAN PASTOR

"To cure sometimes; to relieve often; to comfort always"

By GENE EBERT BARTLETT

PROBLEM

How can the pastoral call be made a genuine religious ministry and not a mere social visit?

For the past four years our church has taken a theological student to serve as "pastoral intern" for twelve weeks in the summer. Almost invariably the first reaction of the student is in regard to his pastoral calling. He comes back saying, "I feel that my calls have very little religious value. Oh, we talk about the weather or the city and that sort of thing. But, honestly, I can't see how these visits really help people any more than if a neighbor dropped in!"

So together we sought ways of heightening the religious influence of the call.

First of all we learned not to underestimate the truth that the very fact we are ministers gives our call a religious value. A pastor friend of mine was summoned recently to the sick room of a tubercular boy who knew that he could not get well. His weakness made conversation impossible. Yet for three hours at the boy's request the pastor sat at the bedside reading to himself, or sometimes speaking a few words to the lad. Several times in those final weeks he did this and a spiritual comradeship developed which helped immeasurably to lead that lad through the "valley of the shadow." Now it is apparent that this minister was more than just another friend. He was, in fact, a representative of all the spiritual resources which lie in religion and which the boy intuitively knew he needed. We can rebel against this symbolic function, but we shall be wiser to use it.

Second, we learned to make definite preparation for each call. Before leaving the study the skillful pastor will review his previous experiences with each person upon whom he is to call, referring to his records (an indispensable aid), and thus will go to each home or hospital with defined purpose.

Third, we learned to make more consistent use of religious literature and practices. When preparing for the call, Bible passages appropriate for each visit may be chosen. Poems or copies of *The Secret Place* may be left for their reference. Small communion sets make it possible for the pastor, possibly with a deacon, to go to the homes of shut-ins for observance of the Lord's Supper.

We know these will help to make calling a primary part of the pastor's work.

PIONEER

While many voices are reminding us that the church and the home form a natural alliance, Dr. Oren H. Baker, of Rochester, New York, has done something about it.

In his first pastorate in Morgantown, West Virginia, and later at Parsells Avenue Baptist Church of Rochester, Dr. Baker's interest in the personal problems of his people widened and deepened. He discovered that a great many of these problems had their roots and their hope of solution in the home. So marriage counseling became a prominent emphasis of his pastorate.

I was especially interested to know how he built his church program with Christian homes in mind. He replied that his program was planned upon the assumption that there are four main opportunities open to the pastor in this respect: (1) Training parents to be wise counselors of their children. After all, Dr. Baker cogently points out, parents are inescapably the most intimate guides of children in their emotional development and will affect either positively or negatively the choice of their life-mates and the kind of home established. (2) Group counseling in youth classes and organizations. (3) Premarital help for those who request the pastor to conduct the marriage service. (4) Consultation in actual marital situations.

These four main points of contact were kept in mind in planning a year's program. Courses for parents (and grandparents!) were included in church school or midweek sessions. The pastor conducted series of discussions on Christian courtship and marriage in youth organizations of the church, often thus opening the door for more specific guidance where it was requested. Each couple married had one or more interviews with the pastor. Stated consultation hours became an established part of church life. Sermons on the Christian home were regular parts of the preaching schedule. Finally, close co-operation was worked out with other agencies in the community which could offer more specialized aid.

In 1936 Dr. Baker was granted his Ph.D. by the University of Chicago and accepted the chair of Pastoral Counseling at Colgate-Rochester Divinity School where he is fulfilling the pioneer's function of helping young men over the ground he already has explored.

PREACHER

Dr. Howard Thurman, Howard University, Washington, D. C., has a timely sermon on "The Quest for Peace."

"The quest for peace is a perennial flowering of the spirit of man. Sometimes the flowering is like a deadly pestilence. . . . Most frequently this is true when peace is sought as an end in itself, meaning the cessation from the threat to power, prestige, and position.

"It is the thesis of religion that peace comes as the result of righteousness. Religion always insists that peace is God's overflow upon men and nations when they make righteousness their major tasks. War is the logical outcome of our way of living.

"It would be instructive for us to consider some of the ways by which men have sought peace in the world. In the first place men have sought peace by the means of violence . . . and by developing hates. It is the thesis of religion that peace is the result of righteousness. The quest for peace, then, can only be realistic when it is built upon justice, mutuality, and relaxation of the will to exploit. As long as one man or a group of men—as long as one nation or group of nations hold complete control over the very life-line of other individuals or peoples without any sense of moral responsibility to them or to God, the whole round world will continue to roll in darkness.

"Finally, as an individual what must I do if I would seek peace after the pattern of religion? First, I must recognize that my options are very few in the modern world. But there is one option which no one can take from me: I can choose those things for which I shall stand, and those thing to which I shall give all the weight of my opposition. Second, I must put my brain, my abilities, my strength at the complete disposal of my fundamental option. Third, I would then work in the body politic for those social, political, and economic arrangements which make for justice, fairness, and for the increase of the common health of all the people.

"I must not be deluded into thinking that goodness can implement itself, but I must be as wise as the children of darkness, putting at the disposal of my commitment the total resourcefulness of my living.

"I shall die but that is all that I shall do for death."

Children's Leader

Shall We Abandon Peace

Education?

By MARY GRACE MARTIN



WAR AND THE PRINCE OF PEACE

Edouard Debat

LITTLE ROBERT was playing in the sandy soil that surrounds his summer home. He seemed happy as he played, and even though he was a stranger to me, I volunteered to ask him what he was making. The parklike paths and tunnels gave evidence of purposeful play that had continued for several days.

"Garages," replied the child as he thrust his hand deep into a hole and pulled out another handful of dirt.

Silently I tried to figure out why a five-year-old would dig tunnels deep into the earth and call them "garages," but soon Robert enlightened me as he picked up a toy automobile and explained.

"See," he continued, "when the bombers come, the cars go in here, away back, so the bombs won't hurt them. Then when they go away, the cars come out this way." The exit was from another hole in the earth near by. Protection of property in time of war was the idea motivating his play.

The Miller family was enjoying an evening meal while the radio was bringing the usual news broadcast. The children had learned that for these few minutes conversation was to be subdued or eliminated so that the news could be

distinctly heard. This time the reporter was telling of the tragic death of a leader in a country that many Americans consider a potential enemy. "Goody! Goody!" exclaimed seven-year-old John, clapping his hands, while the faces of the other children beamed with silent satisfaction. To them this event of tragic suffering brought no emotions of sympathy or pity for the ones who suffered, but rather a gleeful joy.

Mr. Jones was about to close another Sunday session with his junior boys. The boys had learned to express their thoughts in brief prayers at the close of each session. Very often these prayers took the form of thanksgiving to God for the people about whom they had studied, or of requests to God to bless and help various peoples in need. Today the prayers had included petitions for the people of China who were without food, the children of England who were separated from their homes and parents, and the suffering people in a number of European countries. Although Mr. Jones often had attempted to get his boys to think also of the suffering in axis countries, he recalled that never did the prayers include petitions for these peoples or their leaders. After the

prayers today Mr. Jones tried to guide the class a bit further in Christian thinking.

"I wonder," said the teacher, "if some of us should not remember Hitler and the German people in our prayers sometimes."

"Hitler!" exclaimed the class as they contorted their faces to show disgust and lack of sympathy. It seemed almost unpatriotic to think of praying for Hitler.

"Who'd want to pray for him?" asked a pupil, voicing the sentiment of the whole class.

"Or Stalin?" added another pupil.

"And the Japanese?" still another added.

The teacher sensed the feelings of hatred underlying these names and took time to explain that we need not pray for their successes and ambitions, but that it is a Christian's right and privilege to ask God to help these people to become less selfish and less ambitious for power.

Good Will in a World at War

Many people today feel that now is a time to lay aside all education that has to do with peace, or at least to soften the peace emphases in our teaching. They feel that education for peace is something contrary to the principles of freedom and liberty, that it may even threaten our own national democracy. They look suspiciously upon people who talk about peace and good will. Yet many of these same people profess to be followers of the Prince of Peace and they sing heartily of the Kingdom of Love which Christ came to establish.

Others of us still feel that the theory of love and good will that Christ demonstrated to the world holds good even for days such as these, days when the world is darkened by clouds of war and suffering because of selfish ambitions. In other words, now is not the time to abandon education for peace, but rather a time when the ideals of peace and good will must be carefully protected.

(Please turn to page 21)



Loder

Yes, We Use

By EDITH L. GILLET

know which ones are good for the age group we are teaching?" asked Mrs. Holmes, one of the beginner teachers. "I don't pretend to know much about art although I do like good pictures."

When selecting pictures for children of any age, there are certain principles to use as guides:

1. Choose those which represent the child's experience and the world with which he is familiar. These will vary but in general may include the play life, school, pets, essential persons in the home and community, and pictures intended to enlarge experience by suggesting matters easily within the child's understanding. This last group will include many of the religious subjects.

2. Storytelling pictures or those having the necessary imagery for a story are most likely to be interesting.

3. Since children enjoy action, pictures showing desirable conduct are good for use on the walls as well as in class work. These may include illustrations of kindness, obedience, generosity, courage, helpfulness, or any of the other traits that are important to a developing Christian character.

4. Pictures for wall use or for purposes of group study should be large enough to be seen easily by all. Equally important are the place where they are hung and the lighting. The level of the eye when the child is standing is usually the right height. Many times the whole effect of the picture is lost if there is a glare on the glass due to reflected light.

5. Good coloring and clear printing cannot be overemphasized. Many of the pictures for kindergarten age are now made in flat, poster style and in the bright elementary colors. As children grow older, however, they develop a gradual preference for softer tints and more detail. Good printing includes accuracy in the reproduction of colors and in the register, that is, no margins of color outside the intended lines. It is much better to use a good black-and-white print than a poorly colored one.

6. Simplicity is an essential in color illustrations, photographs, and drawings for children. Intricate detail or the use of too many characters in a picture leads to confusion. Symbolism, too, is best left for the appreciation of the more mature mind.

7. In order to develop appreciation for the best in art, it is preferable to select the subjects of the masters whenever they are suitable for children. Even the

WE buy the picture sets with our lessons, but there they are, piled up in the cupboard. It almost seems like a waste of money because none of us know how to use them," said Mrs. White to her friend who was visiting in the department one Sunday morning. "Do you use pictures? Perhaps you could give me some suggestions. I have had a feeling for some time that these ought to be put to use or given away."

Esther Wells smiled at her hostess as she replied, "Yes, we do use pictures. In fact, I don't know how we would get along without the picture file in our department. But you are busy now getting ready for the children. After the session is over, when there is more time, I shall be glad to tell you about it."

"Would you mind if I asked my teachers to come to the house this afternoon so that they can hear about it? I'll invite the beginner and junior teachers, too," said Mrs. White enthusiastically as Esther nodded assent.

That afternoon in the informal atmosphere of Mrs. White's living-room, Esther met an eager, responsive group. "These pictures are really beautiful," said one of the teachers as she spread out the set for next quarter's lessons, "and there is quite a variety of subjects."

"More than that, they are all by well-known artists, and the colors are good," Esther added.

"The subjects are the same as the smaller ones on our leaflets," said Mrs. White.

It would be impossible to relate all the conversation of that afternoon but the questions raised were the same as those asked by many other teachers.

"Where can we get other good pictures to use along with these?" inquired one of the members of the group. Many of the good household magazines, farm

journals, and others, have colored illustrations of child interest on their covers. Experience with children will help the leader to discriminate between those which appeal to children and the ones made for the amusement of adults at the child's expense. Companies from which the public schools buy art materials for picture studies, for notebooks, and for use on the wall can be depended upon as being easily within the price range of the average church. A list of some of these sources is given at the end of this article.

Children's picture-books are another source of supply the leader may well investigate. A variety of these can be found in the ten-cent stores. "Can you be sure that the coloring is good in such pictures?" asked Mrs. White.

"Not always," replied Esther, "but often you will find subjects that are very well done, with soft colors and good printing. I remember last Christmas one of our teachers brought in a book telling the story of the Christ child in pictures. After looking it over, we selected three of the best illustrations and discarded the rest. Imagine getting three good colored pictures for just ten cents! When mounted on harmonizing backgrounds, they were beautiful. Many of the books have a larger percentage of usable pictures than this."

"The public schools use some of these books on their browsing tables," one mother reported. "Peggy brought one home last week and I enjoyed it almost as much as she did."

"My children have a set of books we bought for them last year," said Mrs. Lake. "Some of the illustrations in the nature volume are quite unusual. Wouldn't they be good to use with our new unit of lessons?"

"I can see that there are plenty of pictures available, but how are we to

Pictures

inexperienced leader can learn through observation and study which artists, old and new, are considered most acceptable.

"You certainly have given me an inspiration," said Mrs. White when Esther Wells finished speaking. "I am going to take those picture sets down off the shelf and look them over again."

"Yes, and we can gather up some of the other good ones from the magazines we have been throwing away," added Mrs. Lake. "I will send for those catalogs right away and you are all welcome to use them."

"Why can't we meet again soon and bring in the results of our search?" asked the superintendent of the Junior Department. "Then we can talk about ways of using them in our classes. You mentioned a picture file, Miss Wells. I should like to know more about that because there's not much use in having a lot of pictures if they aren't organized for use."

Do you have a problem or a question in regard to your own use of pictures? Perhaps you would like to join Mrs. White and her friends at their next meeting. It will be reported next month in this magazine. Your suggestions will be welcome, too.

PICTURE SOURCES

Art Extension Press, Westport, Connecticut. Artex Prints, 8 by 10 inches. Artex Junior, 2½ by 3½ inches. Color prints.

Brown's Famous Pictures, 38 Lovett Street, Beverly, Massachusetts. A large variety of subjects available in sizes 5½ by 8 inches and 3 by 3¼ inches.

Colonial Art Company, Palmer House, Chicago, Illinois. Miniatures reproduced in full color, prints 6 by 8 inches suitable for picture study, and large size reproductions for wall use, including extra large auditorium size. Complete 80-page catalog, 25 cents.

Hale, Cushman and Flint, 116 Newbury Street, Boston, Massachusetts. The Medici Prints, Margaret Tarrant. Folder furnished upon request.

House of Art, The, 33 West Thirty-fourth Street, New York, N. Y. Color miniatures of famous paintings with loose-leaf descriptive texts. Jessie Willcox Smith Color Prints.

New York Sunday School Commission, 416 Lafayette Street, New York, N. Y. The Copping Bible Pictures, Nelson



Ralph Berry

Series of Old and New Testament pictures.

Perry Picture Company, Malden, Massachusetts. Send 15 cents for catalog.

W. A. Wilde Company, 131 Clarendon Street, Boston, Massachusetts. Prints 6 by 8 inches, in wide range of biblical subjects (black and white), full color prints of the masterpieces of art, 6 by 9 inches.

Shall We Abandon Peace Education?

(Continued from page 19)

Especially does the responsibility for protecting these ideals rest heavily upon those who work with children. The illustrations cited earlier in this article reveal to us how children today are conscious that they are living in a world at war. With this consciousness are growing fears and attitudes of hatred that seriously threaten the security of the future. What shall we do about it? Shall we silence all talk of peace and national friendliness while we continue to build more battleships and bombers, or shall we purposefully strive to uphold an ideal of love and brotherliness that may be more fully tried some day?

Ideals of Peace Must Be Acquired

In the first place, attitudes of peace and good will are not inherited. They must be acquired through thoughtful guidance. The fact that parents possess these attitudes is no guarantee that the children will have them also. Russell is the junior son of a minister active in missionary and pacifist circles. His mother, too, frequently participates in activities that build for world friendship. Recently the father returned from a trip to the Orient that took him to many mission stations. Russell was proud to

recount some of the experiences his father had had in Japan and China, yet was quite ready to express hatred for the Japanese and satisfaction in their suffering. He had failed to capture the ideals that motivated his parents. Russell, like many junior boys, will need some guided experiences to counteract the prejudices he has acquired.

Good Will Develops Only in a Sympathetic Environment

Then again, we dare not abandon education for peace now because a sincere desire for peace and friendly relations with all nations does not grow naturally in an environment of hatred and suspicion. It needs to be cultivated purposefully. Beautiful flower gardens do not just happen. They need to be worked upon continuously. A season's growth of weeds can mar the most beautiful garden if it is left unattended. Our peace ideals are like the garden. They are in danger of being overrun by weeds or propaganda and fears. The ideals can wither and die in this generation if we do not protect them carefully. We must teach them to our children purposefully lest the effects of movies and radios in our homes smother the seeds of good will and friendliness that rest in their hearts.

Doris shocked her parents one evening by confessing, "I could be friendly to children of England and Belgium and Norway and Sweden, but not to those of Finland. They're fighting with the Germans now." Doris' attitude of friendliness needs to be changed to include all of God's children not only those who live in lands whose national policies we approve. This change can come only as we adults help Doris to see the greater circle of God's love, and to desire to help all peoples in need.

(Please turn to page 30)



Ralph Berry

PLANNING for the Nursery Department During November

By HAZEL W. BIRNBAUM

AFTER careful planning during October for the adjustment of newcomers, we shall be ready in November to work with a group of happy, socially well-adjusted children. As new ones come to us we must be equally careful to plan for their adjustments during the year.

Leading up to the Thanksgiving time, the most natural subjects of interest are food and drink. Thus we may think together about God's gifts of milk, apples, and farm products. It would be well to make our "foods and their sources" scrapbook early that it may be enjoyed all during the month.

Our aim will be to meet the problems which arise with food dislikes, and unhappy experiences at mealtimes, and to help the child to appreciate God's good gifts of food for us. We will speak of God's plan that we have these things rather than confuse the children by indicating that he gives them to us directly. The experiences of city and country children will vary and must be considered as we choose interests and activities. We will suggest a few that could be used.

Our monthly letter to the parents will suggest ways in which the children in the home may be made conscious of the sources of their food in a simple manner. It will suggest especially trips to store, visits to farms, and opportunities to watch the preparation of foods in the home. Suggestions for songs, verses, and stories may be made also. The new quarterly, *Home*, may be made available to the parents at this same time if it was not distributed in October. By this time we should have made contact with the home of each child and know something of the needs of each family.

Workers' conferences will be held to plan carefully with our teachers and assistants the interpretations of pictures, stories, and experiences. A check of individual children's adjustments should

be discussed that further special guidance may be given the timid or aggressive ones. The teachers should help to gather pictures for the scrapbook. Activities will be chosen for the most part, by this group. The children may have some additional suggestions.

First Sunday

Since milk is the greatest source of food value for children, this subject will be a good starting point. The stories, "Jack Finds Out about the Milk,"¹ or "How Betty Lou Grew Big and Strong,"¹ or "The Milkman,"² may be used. The library will be helpful in providing additional material, including books for children to enjoy themselves. One small book called *Milk* may be available. In most cities, one may procure free materials, including splendid pictures of cows and milk, from the local Dairy Council. Pictures of cows and of children drinking milk also may be cut from magazines. Imaginary drinking of milk will be fun at the play breakfast table, or if considered wise after consultation with parents, milk may be served. This is a matter to be governed by individual circumstances. Cups may be decorated and taken home for drinking milk at regular mealtime. Large teaching pictures such as "Thanks at Table," from the Nursery Picture Set, may be used or one selected from the Beginner Picture Set. These will be displayed low enough for the children to see them easily. Suggested songs are "The Glad Song,"³ or "Thank You for the World So Sweet,"⁴ substituting the words "Thank you for the milk we drink" for the third line. Around the play table opportunity will arise for a "Thank you, God, for the milk." Playing house and milkman will help to make the entire experience real and will give opportunity to thank the milkman for delivering the milk each day.

Second Sunday

We will center our interest around apples and their source. Most children have seen apples growing on trees, but they may not remember the pink blossoms of the springtime. However, we may recall their experience with pictures. The story, "Dicky's Apple Tree,"¹ may be used or an original story substituted to fit the experiences of your children. Many lovely pictures of apples may be found in magazines. These the older children may mount and take home. An apple may be peeled and cut crosswise to show the "seed beds" and "stars." Each child might be given an apple to take home for lunch. Some of the children may wish to draw pictures of trees with red apples. This should not be done by pattern, however, and only a few may be interested. The same songs may be used again this week, making no attempt to teach them. The natural time for saying "Thank you, God" may come after you have peeled the apple, after the story, or after looking at the picture. It is important that we be careful not to force these prayer experiences but we must be alert to recognize the times when the children are ready to talk to their heavenly Father.

Third Sunday

Vegetables are important in a child's diet and we may render a real service to baffled mothers with this problem. Carrots or potatoes may be scraped and cut into strips to sample if mothers do not object. Usually they will not if only a small piece is offered. The story, "Vegetable Soup,"¹ or "The Potato Story,"² may be used. Use the same songs as in previous sessions. The children may enjoy "digging" potatoes as the farmers do on the farm. Playing house again may be used as an activity, going to the store, preparing and eating lunch. Here will be opportunity for a "thank you."

Fourth Sunday

Now the children will be experiencing the preparation of food or visiting in celebration of the Thanksgiving festival. It will be helpful to remember all those who make it possible for us to have these good things to eat. Daddy buys the food, Mother prepares it, older sisters and brothers help and even little children are big enough to help. We want them to appreciate Mother's and Daddy's love and care. The poem story, "Our Thanksgiving Dinner,"² or a little book, *Thanksgiving Time*, that may be found in the library, may be used to suggest a story of your own. The entire book should not be read. A new song may be introduced, such as "Thanksgiving Day,"⁴ or "Thanksgiving Time Has Come."⁴ The experiences of the preceding Sundays may be recalled.

Fifth Sunday

Thanksgiving behind us and Christmas ahead, it will be well to speak of Jesus as the Friend of little children that they may know him as a man before they are introduced to him as a baby. Many different versions of this Bible story may be used as given in the McCallum text or in *I Wonder*. Tell the children that the story is from God's book, the Bible, a copy of which should be always in evidence in the nursery classroom. Teachers and parents alike need to remember that the Bible is an adult's guidebook toward Christian conduct, and their use of it and attitude toward it will have much to do with the children's future attitude. We do not always need to use the exact words of the Bible in teaching children so young, but references to the Bible will make a lasting impression. The Bible verse, "Let the children come to me" may be used with this story for it is within the children's understanding. "Jesus Was a Friend to All,"¹ may be sung.

This should introduce the discussion of what children may do to make others happy. One picture of Jesus with the children should be used. We often use too many pictures of Jesus at one time and this confuses the minds of these little ones.

Extended sessions are held in many churches. Where this is the situation plans must be made for this longer session. Most of the time will be used for free play, with a rest period during which your pianist will play quiet music. Care must be taken that the children are not overstimulated at this time of the day when they are more tired than earlier in the morning. They should be cared for by an experienced person.

¹ Guiding Nursery Children in Home and Church, McCallum.

² Three Years Old, Danielson and Moore.

³ Songs for the Pre-School Age.

⁴ When the Little Child Wants To Sing.

Mothers in the Nursery Class

By RUTH BOTTORFF HUNTER

WHEN mothers are acting as helpers, pianists, or secretaries in the Nursery Class of course they have a place there as does any other leader. But when they are merely onlookers their continued presence in the room may present a real problem. First of all, space is apt to be limited, and it seems a pity to have to devote valuable square feet in a nursery classroom to adults who are there chiefly because they enjoy watching the children. Where there is space and equipment, some schools use a one-way screen for observers, through which parents may see the children while the latter are unconscious of being watched.

In most cases it would seem better for the mothers to be in their own class, or, if the group is meeting during the church hour, in church. No one is more concerned about a child than his mother, but too often, no one is more disrupting to a nursery group. In her anxiety that her child do well it is difficult for her to "keep hands off" and allow the leader to be in charge. An unhappy situation often arises for both the parent and the leader.

The following incidents, related by a leader to a group of parents, indicate how some problems were solved in a way that brought profit to both mother and child. The leader prefaced her discussion by pointing out that she always made a note of the whereabouts of the mothers of new nursery children. Then she knew where to reach them if it became necessary.

"Mary was left in the nursery. Mother had stayed a few minutes the previous Sunday but today she went on to church. After Mary had been in the room awhile she suddenly wanted her mother. Perhaps a fear of being left alone overwhelmed her. 'All right, we will go see what Mother is doing.' I took her by the hand and together we went down the hall to the door of the sanctuary. I had been at the door often before with children and the usher understood my motive. Today he said, 'Shall I get her mother?' 'No,' I replied, 'we will stand here a moment.' I saw the mother and said to Mary, 'There is your mother. See her sitting there listening to our Dr. Brown? She is having her church. She will sing, too, just as we do in our room.



Cy LaTour

She will come when her service is over. While she is having her church we will have ours in our own room. She would be sorry if she had to leave because her little girl was crying. Shall we go back and play and sing and have our church? Then Mother will come.' Mary nodded, dried her tears and when in the nursery room again began to play happily. Often this plan worked.

"I remember the day when Janice announced that she would not stay in the nursery class when brought by her mother. Today Mother was planning to go to her own class. Up to this time she had been obliged to remain with Janice. But Janice would cling to her mother and would not enter into any of the activities. The mother said, 'She does the same thing at home. I can't go out at all.' I knew Janice and her mother quite well and was often in the home so I felt that I could be frank. During the week I talked with the mother. 'Next Sunday, Martha, bring Janice as usual. Leave her with me. Go to your class. And don't under any circumstances come back until the session is over. I will send for you if I need you.' The mother promised. Janice came the next Sunday. Mother started to leave and Janice began to cry. I took Janice into the hall and said, 'Mother is going to her class. You will stay with us. Let us help you take off your coat.' But Janice said, 'I won't take off my coat.' After a bit I succeeded in removing gloves, hat, coat, and galoshes. 'Now as soon as you are ready, we will go in with the other children.' Soon Janice went in, gradually she entered into the play and seemed happy. Mother, overanxious, peeped in, but I waved frantically to her to leave. All went well and from that time on Janice and Mother got along much better, during the week as well as at Sunday school time.

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Loder

November in the Beginner Department

By LENA WEISENFELDER

Part I, Unit II, Session 3

Those who are using the first year of the Beginner Course will find help in the teaching materials suggested last month for Part 5, Unit II, Session 2.

The teacher must be interested in nature or she cannot expect to interest the children. She must also keep in mind that we are using nature stories with a definite religious purpose and emphasis. The song, "All Things Bright and Beautiful," may be used again. This should direct attention to bird pictures that have been placed on the picture ledge. The teacher may comment about the different types of plumage and use "Wonder Song." This should be followed by conversation as to how God taught the birds to build nests. If different types of nests or pictures of them are available show these and comment on the various forms of construction.

Children may have noticed birds flying south. Some of the birds remain all winter, many of them find seeds on tall weeds that are covered with snow. This is part of God's plan for their care. Children may help to care for them, too. Let the children scatter crumbs or seeds outside. During the extended session one group always shared their lunch and scattered bird seed. They were not always fortunate enough to see the bird visitors but the next week the food had entirely disappeared so they knew the birds had come.

As the birds are being fed the teacher may sing, "Come little robin, fly down to me,"¹ or "Tiny Little Sparrows."²

An interesting activity for the extended session would be to make a scrapbook of birds for a hospital, the nursery group, or a child who is ill at home.

Much may be said about the fur coats provided for animals, how God teaches them to store food for winter, how he provides for all. Some time during the session read to the children from the Bible, Matthew 6:26. The poem, "The Squirrel,"⁴ may be recited or read to the children. It will be more effective if used spontaneously if a squirrel is discovered. For relaxation the song, "The Birds Are Swiftly Flying,"³ may be used.

Unit II, Session 4

Materials: *The Farm Book*, *Betty and Bob Visit Uncle John*, (obtainable in the public library), "Song of the Friendly Helpers,"² grains of wheat, flour, bread, ear of corn, corn stalk, oats, pumpkin. Pictures: farmer, foods, children eating, grocer, milkman.

Activities: Looking at books, drawing pictures of foods, finding pictures of foods, making a poster or scrapbook, playing grocer, farmer or milkman.

Food is necessary to the health of every human being, yet how few people stop to realize the many people who help to make food possible. The church school teacher has a wonderful oppor-

tunity during this unit to present to the children the many helpers God needs that we may have food.

The activities in which the children engage during the work and play period should be referred to during the worship and conversational period. Those who drew pictures of foods may present their drawings. The teacher will direct conversation to food, its source, and the people who helped to prepare it. Children who mounted pictures of foods may show their pictures and drawings. If the group is too large all may not have a chance to participate. Smaller groups in charge of helpers may be formed instead of one large group.

"Wonder Song" may be used with the rightful interpretation that apple trees and orange trees need care and that the farmer is one of God's helpers. "Song of the Friendly Helpers" may also be used. Some may draw a picture of a bottle or glass of milk. Many city children do not understand the source of milk. All they know is that it is delivered to the door by the milkman. The same is true of bread. Mother buys it at the store or the bakery. Many children see their mothers make cakes and pies, but few see them bake bread. One teacher used grains of wheat and flour before showing the loaf of bread she brought from home. There was conversation about the farmer planting the wheat, the cutting, thrashing, the miller's part, and finally the grocer who sold it to be made into bread. Each child was given a piece of the bread after thanking God for the helpers who had made it possible.

Unit II, Session 5

Songs, stories, play, and pictures should suggest ways in which the children can help as well as father and mother to make homes happy places. The teacher can help the children to appreciate mother and father and that back of the home there is God who plans everything. The poem, "For Mother," in Leaflet 32, may be read to the children. "Song of the Friendly Helpers" may be used again, changing the last two lines to:

"For my loving mother
Who does so much for me."

and

"For my loving father."

You may enjoy using the song, "My Daddy,"² and the poem, "When Daddy Fixes Things."⁵

Unit II, Session 6

Materials: Bible verse to be read to the children, Psalm 92:1a. Music for appreciation, "L'Angelus," in *Song Friends for Children*, picture for worship center, "The Angelus." After listening to the music the picture may be

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examined. It may be that a child or several children will help to make up a story about the picture. Several stories have been written which may be used with the picture. One may be found in *The Beginner's Book in Religion*, by Baker, another in *God's Friendly World*, by Clemens.

It may be necessary to rearrange your material according to the day Thanksgiving is observed in your state. As this season draws near we naturally think about sharing. Your local situation will determine largely the way in which you will observe the day and the way in which you will share. Some will cooperate with social service agencies, others will share with children in a hospital, an old folks' home or a needy family in the church. No two situations will be alike. In one school it was the custom of the children's division to share with the sexton of the church. It was a way of showing their appreciation for his friendly service. Sometimes he was in another part of the building when the beginners went to the furnace room with their gifts. The gifts were left and Sam never forgot to thank the boys and girls. If the gifts are wrapped in orange tissue paper or bright colored paper napkins they are much more attractive.

During an extended session the children may cut from catalogues, pictures of fruits or vegetables. These may be mounted separately to be taken home, mounted on a four-page folder of construction paper to be sent to a hospital, or made into a scrapbook for the book corner. Or the scrapbook might be used as a gift for the nursery group or another beginner group. Again, a poster might be made to be hung in the room for several Sundays to recall God's good gifts.

Unit II, Session 7

In planning for this session, it will again depend on what day Thanksgiving was observed. If the earlier date was observed there might be conversation about the other happy day soon to be observed. Christmas plans may be started and one or two Christmas songs introduced.

If this is the Sunday following Thanksgiving, there should be conversation about the happy day just passed, reminding the children that God always wants us to thank him, but once a year there is a special "thank you" day. You may read from Psalm 145: 9a, and speak about the food which has been stored away for the winter, how God sent the rain and sun, but helpers were needed, too.

¹ *Children's Leader*, February, 1934.

² *When the Little Child Wants To Sing*.

³ *Songs for the Pre-School Age*.

⁴ In *Sung Under the Silver Umbrella*, and other books.

⁵ *God's Friendly World*.

Part 5, Unit II, Sessions 3 and 4

If you are using Part 5 in the second year of the Beginner Course you will find helps for Sessions 3 and 4 under suggestions for Part 1, Session 5 above.

Unit II, Session 5

If possible secure pictures of the boy Jesus helping at home, grinding grain, carrying water from the well, or working in the carpenter shop. Children are always interested in the fact that Jesus was once a boy whose mother could depend on him and that he was always ready to help. The song, "The Boy Jesus,"² or "I Like to Think of Jesus," in Leaflet 66, and the poem, "The Boy Jesus,"⁶ may be used.

Sessions 6 and 7 may be much the same as those in the materials for Year I.

We Enjoy Our CHURCH

By Helen Whitefield

WE had been using Unit VIII, in Part 7, of our course, *Guiding Beginners in Christian Growth*. We talked about our church, looked at pictures showing the inside as well as the outside and a picture of the original building. We talked about the building where fathers and mothers meet and about visiting the sanctuary.

Before visiting our church auditorium we planned a gift for our organist friend. Definite arrangements had been made to have her play for us. On other occasions she had happened to be near. The gift was a calendar for the remaining months of the year. Colored construction paper was used and appropriate pictures were selected from our folders—pictures which a grownup as well as children would enjoy or appreciate. The early comers worked on the gift and wrapped it. One child was selected to present it. When one of the workers told a certain child we were going to visit the church his eyes grew wide with pleasure and he said, "Again!" He had remembered our Easter visit.

As we reached the auditorium our friend was waiting for us. She first played "Largo," then the songs we had been singing. After listening to her we sang our songs with the organ. Our minister was called in to read for us Psalm 122: 1 from the big Bible. After this we sang "Call to Worship."

We thanked our friend for playing for us and when she was presented with the gift she was much surprised and expressed her appreciation.

As we left the building the organist again played for us, "When to Church I Go," that we might remember to walk softly.

A Suggestion for the SUNDAY SCHOOL

By Mary Maud Oliver

THE work of our Beginner Department was seriously handicapped a few years ago because of the lack of any available space in which it could meet alone. As there were only twenty children in the Beginner and Primary Departments combined, they met together in one room. This was not too bad for the opening part of the program, but the little children needed a chance to play and move about freely without disturbing the others during the class period.

When the situation was brought to the attention of the general superintendent, he immediately conferred with the minister and a committee was appointed to see what could be done. It was finally decided to build a small room inside of the junior room, next to the Primary Department. The cost was exceedingly low. Two men built the plywood walls themselves and as one corner of a large room was used, it was necessary to build only two walls. A long table, two feet wide, was constructed all along one side of the room. It was equipped with hinges so that it could be raised out of the way when the extra floor space was needed. Three orange crates, painted and hung with gay cretonne curtains, made a very satisfactory cupboard for the handwork and play materials. A strip of wood, at a child's eye level, was nailed around the room for the hanging of pictures and suitable decorations.

Our program is much more satisfactory now. All of the children meet in the primary room for the worship and conversational period of twenty minutes. Then the two- to five-year-olds skip into their own little room for their stories and special activities. The first-, second- and third-grade classes remain in the primary room but are separated by folding screens. These we covered with wall-paper, and pasted a decoration of colorful figures across the middle of each. The classes have taken great pride in the decorating of the different "rooms" in the church school.

As soon as our project was completed the children planned and carried out a tea for their mothers and the members of the Woman's Society who had so generously contributed money for the wallpaper and curtains. The older children wrote their own invitations while the little ones dictated theirs. They planned and participated in the program, thanking the ladies for their help. Later they served refreshments. It was a very satisfactory and worthwhile conclusion to our year's work.

As the Primary Children Worship

By EVELYN S. DUNBAR

ONE month has passed since our new church school year began. During the departmental worship time we have been getting acquainted, learning a few songs and Bible verses and becoming familiar with the routine of the Primary Department. The Thanksgiving project of sharing our plenty with someone less fortunate, is well under way.

Now it is time for another conference with superintendent and teachers. The superintendent will be familiar with all the teachers' texts and the teachers will be prepared to suggest from their texts suitable worship material to be used by the superintendent.

Course One, Unit II, is called "Friends in Church." Course Two, Unit II, is called "Going to Church in Our Land." Since we shifted the order of Units I and II of Course Three and used Unit II in October we will now use Unit I which is called "Going to Church." Hence all three grades will be studying about the church and worshipping God. This will be the logical time to develop a worship experience which will have real meaning to the child. It should be the aim of the superintendent to create in the child's mind an understanding of what worship really is, and a desire to worship God. The child's experience should give him a sense of the nearness of God and a respect and reverence for God's house. The final session will give each class an opportunity to share their experiences. Special plans should be made at this time so that each teacher may be working toward this session.

A worshipful atmosphere is very essential to accomplish our aim. Whether our equipment is elaborate or very simple, we can create such an atmosphere. It will be helpful to read articles on worship centers in BAPTIST LEADER for March, 1941, page 40, and April, 1941, page 19. Most of the materials, except the prayer to be written by third-grade children, will be found in the teacher's texts.

1. Worshipping in Our Church School

SUPERINTENDENT'S PREPARATION. Invite the church school superintendent to visit the department today, explaining your plans to him. Ask the teachers to sit in the worship circle with the children when the pianist plays, "O Come and Let Us Worship." This will make a much more worshipful approach than a chord on the piano or a clapping of hands by the superintendent.

PRESESSION. Arrange the worship

center with the picture, "Going to Church," from the Primary Picture Set for the Second Year. The Thanksgiving basket should be in a conspicuous place.

QUIET MUSIC. "O Come and Let Us Worship."¹

CONVERSATION. Some of you looked surprised when Miss ——— (our pianist) played a different hymn for our quiet music. I am sure some of you have sung it before and know that the words say, "O come and let us worship Christ the Lord." I will sing it now and then we will all sing it together.

HYMN. "O Come and Let Us Worship."

CONVERSATION. Perhaps we do not all know what the word "worship" means. We have been calling this part of our church school hour the worship service. What are some of the things we do together?

RESPONSES BY CHILDREN. Sing songs; read the Bible; listen to stories; thank God for his gifts; bring our offering of money and food for needy people.

CONVERSATION. That is what it means to worship. We do these things together to show our love for God. The boys and girls in the third grade have been learning a psalm written many years ago. It tells us that people then worshiped God much the same as we do now. They will share it with us.

THIRD GRADE. Psalm 100.

CONVERSATION. For the next few Sundays we shall be thinking about worshipping God in our church. Today we will discover something about our church school. Sometimes we say Sunday school but I like to say church school because then I remember that we in the Primary Department are really a part of our church. Whom did you see as you came in the door this morning?

RESPONSES BY CHILDREN. Other boys and girls, men and women, our teachers, primary superintendent, church school superintendent.

CONVERSATION. Can you tell why these people are here?

RESPONSES. Boys and girls, men and women—to learn about God and Jesus. Teachers—to tell us about God and Jesus and about being friends. Primary superintendent—to help us worship together.

CONVERSATION. Mr. ——— (general superintendent) has come to see us this morning and he will tell us about his part in this church school.

GENERAL SUPERINTENDENT. (In language simple enough for children to

¹ *Worship and Conduct Songs.*

understand.) My responsibility is to see that everyone who comes finds the right class, that every class has a good teacher and the proper supplies, lesson papers, and the like, so that everyone will learn how to live more as God would like to have us.

PRAYER. We thank you, God, for our church school, our superintendents and teachers. Help us to remember the things we learn here and try to do what is right every day. Amen.

OFFERING. Sharing gifts of money and food is another way to worship. (Continue promoting Thanksgiving project started in October.)

OFFERING SONG. "Gifts of Love." (Learned in October.)

BIRTHDAYS.

2. Worshipping in Our Church

SUPERINTENDENT'S PREPARATION. Plan well in advance with the minister, asking him to use as much as possible material familiar to the primary group in the church worship service. You might suggest the following material:

Call To Worship: "I was glad when they said unto me, Let us go unto the house of the Lord."—Ps. 122: 1.

Hymn: "For the Beauty of the Earth."

Scripture: Psalm 100.

Offering: Words of "Gifts of Love."

Plan with the minister, organist and sexton so that they will be in their respective places, the minister in the pulpit to explain to the children the stained-glass windows, wood carvings, or other symbols of religious significance; the organist playing soft music and prepared to play children's hymns; the sexton at the door to greet the children as they enter. If an usher is not present, the sexton could give them each a folder containing the order of service. Plan to receive today's offering in the sanctuary.

PRESESSION. Recall song "O Come and Let Us Worship." Learn new song, "Our Church." (Course II, Leaflet 5.) Arrange worship center with a picture of our own church. If this is small, it may be mounted, but an enlargement of a snapshot is better and not expensive.

QUIET MUSIC. "O Come and Let Us Worship."

CONVERSATION. You all look happy this morning. You remind me of a verse which you have learned in your classes recently. Let us say it together.

VERSE. "I was glad when they said unto me, Let us go unto the house of the Lord."

CONVERSATION. We have seen people
(Please turn to page 28)



Learning A Thanksgiving Song

THIS IS HOW WE DID IT:

1. THE CHILDREN ENJOY A THANKSGIVING PICTURE AND A NEW SONG SUNG TO GROUP BY TEACHER.
2. THEY STUDY TWO PICTURES, AS TEACHER SINGS AGAIN, TO DISCOVER WHICH BEST ILLUSTRATES THE SONG.
3. AFTER A THIRD HEARING THE CHILDREN NAME THINGS MENTIONED IN SONG FOR WHICH THEY ARE THANKFUL.
4. AT EACH REPETITION PICTURES ARE CHOSEN TO MATCH GIFTS NAMED IN SONG.
5. EACH CHILD TELLS WHY HE CHOSE HIS PICTURE.
6. APPROPRIATE PICTURES ARE FOUND AND ARE MADE INTO A PICTURE CHART.
7. THE SONG IS USED IN THE THANKSGIVING SERVICE AS THE THANKSGIVING GIFTS ARE DEDICATED.



ARRANGED BY
NAN F. HEFLIN

PHOTOGRAPHS
BY
RALPH BERRY



going into church. Do they look or act any differently than when they are going to other places during the week?

RESPONSES BY CHILDREN. They look happy. They are dressed up. They go quietly. They do not hurry.

CONVERSATION. Do you know why?

RESPONSES. They want to listen to the lovely organ music. They want to hear what the minister says. They have to be quiet when they think about God and talk to him.

CONVERSATION. A group of boys and girls in another church school decided that this was the way to enter church:

"Walk slowly,
Be silent;
For this is the place
Where loving and kindness
Remind us of God."²

Today we are going to visit our church sanctuary. As we go out we will be thinking of this verse. It will help us remember the other people who are studying in the rooms we pass. (Children will go outside and enter by the main entrance, being admitted by the sexton and receiving the church folder. Pause a moment just inside the door and repeat the verse above to help to create the proper mood. Walk slowly down the aisle listening to the organ. Sit in the front pews while the minister talks informally and briefly. The following service, printed or mimeographed in the folders, should be carried out, the minister leading:)

CALL TO WORSHIP. "I was glad when they said unto me, Let us go unto the house of the Lord."

HYMN. "Our Church."

READING FROM LARGE PULPIT BIBLE. Psalm 100.

BRIEF PRAYER.

OFFERING AND OFFERING SONG. "Gifts of Love."

HYMN. "For the Beauty of the Earth." (Finding number in hymnal.)

QUIET MUSIC. (As the children go out.)

BACK IN PRIMARY ROOM. Let us think during the week about our visit this morning. Next Sunday we will be ready with suggestions of how we may make our primary worship more like church.

3. Bringing Gifts for Others

SUPERINTENDENT'S PREPARATION. Unless your worship center has been thoughtfully arranged, this will be a good time to improve it. If the group must face a wall with a blackboard or a bulletin board or anything equally distracting, a simple drapery of plain harmonizing material may make a restful background. Another suggestion is a three-paneled screen that could be re-

moved easily if the room is used for other purposes. See articles referred to in the introduction for further suggestions. Arrangement should be made for the delivery of the Thanksgiving basket. A committee should be chosen to deliver it or if it is to go to some distant place some adult responsible for arrangements may be invited to visit and accept the gifts for that group.

PRESESSION. Work on new songs and verses. Pack Thanksgiving gifts for delivery. Worship center picture should be the same one that was used in October when the Thanksgiving project was introduced. Any other picture of giving things would be appropriate also.

QUIET MUSIC. "O Come and Let Us Worship."

MOMENT OF SILENCE.

CALL TO WORSHIP. (In unison.) "I was glad when they said unto me, Let us go unto the house of the Lord."

"Walk slowly,
Be silent;
For this is the place
Where loving and kindness
Remind us of God."

HYMN. "O Come and Let Us Worship."

CONVERSATION. When we visited the sanctuary last Sunday did you notice anything that reminded you of our primary room?

RESPONSES BY CHILDREN. A table or pulpit in front with the Bible on it. Offering plates. American and Christian flags. Flowers. We have a picture instead of a stained-glass window like that back of the pulpit.

CONVERSATION. The people who built our church tried to make it as beautiful as possible so that when we sit in church we may think of beautiful things. Then it is easier to thank God for his goodness to us. Could we make our room any more like church? (Lead to definite plans for improving the worship center. The actual work may have to be done by adults but the children may bring flowers or other seasonal decorations.)

SONG. "Our Church."

OFFERING AND DEDICATION OF THANKSGIVING BASKET. You have all been very generous with your gifts for the Thanksgiving basket. It will make someone very happy this Thanksgiving season. Let us send a prayer along with it. (Lead in a brief prayer.)

OFFERING SONG.

BIRTHDAYS.

4. Bringing Gifts for Our Church

SUPERINTENDENT'S PREPARATION. Before we start today's session let us consider the manner in which our offering is received. Thus far we have been doing it as was customary last year in order not to have too many changes in routine all at one time. In some

schools, children are taught to put their money in the offering plate on arrival. This eliminates some confusion of dropping pennies or leaving them in coat pockets. However, this plan detracts somewhat from the actual giving and receiving as a group. If children are consulted they no doubt will prefer to choose ushers who will pass the plates and stand before the worship center during the song as is done in church. The use of envelopes will eliminate dropping money and also start the training in more systematic giving which is so essential for all ages today.

PRESESSION. Picture on worship center—our own church, used in Session 2, or "Gifts for the Tabernacle" (Number 6, Part VIII, Beginner's Picture Set.) This time best could be spent in classrooms working with teachers to perfect plans for next Sunday. (See preparation on Session 5.)

QUIET MUSIC. Use hymn "O Come and Let Us Worship."

STORY. "A Church in a Tent." (Course II, Lesson 7.)

READING FROM BIBLE. Our Bible tells us that we should bring our offering when we come to church. It uses the word "courts" where we would say "church." It says, "Bring an offering, and come into his courts." (Ps. 96: 8.) Some of you already have learned this verse in your class.

PREPARATION FOR OFFERING. (Discuss with children the plan best suited for the group but be sure it has dignity and meaning. After a few Sundays there will be no need for announcement or comment.)

QUIET MUSIC. Pianist plays offering song while the offering is received. When ushers stand with offering, facing worship center, the group stands.

REPEAT TOGETHER. "Bring an offering, and come into his courts."

OFFERING SONG. "Our Gifts." (Heads bowed.)

QUIET MUSIC. Group sits and ushers return to seats.

PLANS FOR NEXT SUNDAY. Next Sunday we will share with each other some of the interesting things we have learned in our classes about worshipping God, not only in our church but out-of-doors and in other parts of the world.

5. Sharing Our Experiences

SUPERINTENDENT'S PREPARATION. Check with teachers to be sure each class is ready with their part of the service. It would be permissible to extend the worship time today letting the group experiences take the place of the class summary.

PRESESSION. Each class will arrange their display of poster, charts, and work book made during the month. If possible (Please turn to page 33)

² As *Children Worship*, by Jeanette E. Perkins. Copyright, The Pilgrim Press. Used by permission.

Guiding the Worship of Juniors

November—"Oh, Give Thanks Unto the Lord"

By FLORENCE LEE



Alan Dell

1. The Early Hebrews Gave Thanks

THE aim of this service is to help the juniors to understand and to appreciate the very first Thanksgiving—the Feast of Tabernacles or Booths, which was the Thanksgiving festival of the early Hebrews and the service that Jesus celebrated as a boy. The leader will need to select the children and to prepare the simple ceremonial or dramatization in advance. The children can do some research and reading and help in the planning and preparation. The properties needed are candles, two seven-branch candlesticks, two candle holders, a water jug, seven palm or willow branches. Simple Hebrew costumes are easily and attractively made. The junior girls might meet during the week to make these. Use unbleached muslin and make stripes on the cloth with Crayonex, then place the material between newspapers and press on the wrong side with a very hot iron. Colored cloth may be used for the turbans and girdles. Brief descriptions of the Feast of Booths may be found in *The Jewish Holidays, With the Jewish Child in Home and Synagogue*, by Elma Ehrlich Levinger, and *The Jewish Festivals*, by Hayyim Schauss. These books may be ordered from your nearest Baptist bookstore. The music for these services is from *Hymns for Junior Worship*.

If this dramatization is carefully prepared, understood and given, it will help the children to have a real worship experience.

QUIET MUSIC. "The God of Abraham Praise."

CALL TO WORSHIP. Psalm 122: 1.

HYMN RESPONSE. "A Call To Worship."

PRAISE HYMN. "O Worship the King."

PRAYER OF PRAISE.

SCRIPTURE. Exodus 23: 14-16; Leviticus 23: 33-34, 40; Deuteronomy 16: 13-15, 17; Nehemiah 8: 14-18.

PREPARATION FOR THE CEREMONIAL. A brief story of the journey of the pilgrims to their place of worship, the bringing of their gifts, their service of praise, and the building of booths in which to dwell during the time of the festival.

THE SERVICE IN THE PLACE OF WORSHIP.

Processional. Psalm 100 (unison).

Two gatekeepers come forward bearing lighted candles. They light the seven candles in the candlesticks which are on either side and slightly back of the worship table or altar.

The priest comes forward, bearing lighted candle, saying as he lights the two candles on the worship table, the words of Psalm 119: 105.

Scripture. Psalm 24 (use antiphonally).

Group. Verses 1-2.

Boy. Verse 3.

Group. Verses 4-5.

Priest. Verse 6.

Group. Verse 7.

First Gatekeeper. Verse 8a.

Group. Verse 8b.

Girl. Verse 9.

Second Gatekeeper. Verse 10a.

Group. Verse 10b.

OFFERING CEREMONIAL. (After the offering has been received.)

Worship. Psalm 118: 28 (placing gifts on the altar. There should be gifts of fruits as well as the offering of money).

Group. Psalm 118: 29.

Leader. Psalm 67: 4-6.

Prayer.

Hymn. "All That We Have Is Thine."

WATER CEREMONIAL. (Boy with water jug enters and hands the jug to the priest.)

Priest. Isaiah 12: 3 (as he takes jug).

Group. Isaiah 12: 5 (as priest goes through the motion of pouring water upon the altar).

A WAVE OFFERING OR CEREMONIAL. (Seven girls with palm branches bring them to the altar, wave them up and down, touch the table and as they place the branches on the table say Psalm 118: 28.)

Leader. Isaiah 55: 12-13.

Hymn. "Come Ye Thankful People."

2. "All Good Gifts around Us"

The aim of this service is to guide the juniors into an understanding and appreciation of God's gifts as they learn of the thanksgiving festival of the people in Denmark one hundred fifty years ago. Harvest fruits or Millet's picture, "The Gleaners," may be used in the worship center.

QUIET MUSIC. Arranged from the "Pastoral Symphony," by Handel.

CALL TO WORSHIP. Psalm 106: 1.

HYMN. "Come Ye Thankful People."

SCRIPTURE. Psalms 147: 7-9; 104: 14 (to be read by the juniors).

PRAYER OF THANKSGIVING.

STORY. "Paul Erdmann's Feast." (This is the story of the poem, "We Plow the Fields," by Matthias Claudius. The story and a dramatization may be found in *Hymn Stories*, by Elizabeth Colson.)

SCRIPTURE. James 1: 17a (leader).

HYMN. "All Good Gifts around Us."

OFFERTORY AND PRAYER.

CLOSING HYMN. "All That We Have Is Thine."

3. "Let Us Rejoice Together"

This service, through a worship experience centered around the Thanksgiving of the Pilgrims, should help the juniors to realize that our country was founded and built upon Christian principles and practices. The picture, "The Pilgrims Going to Church," by Boughton, with an American and Christian flag on either side of it and an open Bible in front of it will make an appropriate worship center. The story and research assignments must be given to the juniors a week or more in advance so they may be fully prepared.

QUIET MUSIC. Arranged from the "Pastoral Symphony," by Handel.

CALL TO WORSHIP. Psalm 100.

HYMN. "O Come, Let Us Worship."

PRAYER.

PICTURE STUDY. "The Pilgrims Going to Church."

HYMN. "Come Ye Thankful People."

STORIES. (Told briefly by juniors.) The story of the first Thanksgiving and of the covenant of peace between the white men and the Indians may be found in any library.

PRAYER.

HYMN. "For Peace and for Plenty."

OFFERTORY.

OFFERTORY HYMN. "All That We Have Is Thine."

4. "Thanks-giving Is Thanks-living"

The aim of this service is to help the juniors to discover some way in which they can work with God by sharing with someone else. Fruits of the harvest and the two flags may be used in the worship center.

QUIET MUSIC. Arranged from the "Pastoral Symphony," by Handel.

CALL TO WORSHIP.

Leader. Psalm 135: 1.

Group. Psalm 135: 2.

Leader. Psalm 135: 3.

All. Psalm 117.

HYMN. "O Come, Let Us Worship."

PRAYER.

HYMN. "Come Ye Thankful People."

INFORMAL PERIOD. In this period incidents may be told that will make the juniors aware of needs in their community which they can help to meet. Incidents from the Bible about sharing may be used. (See John 6: 8-12; 2 Cor. 8: 12-15; Neh. 8: 10-12; Luke 14: 21-23; 1 Kings 17: 12-16.)

Guide the juniors as they choose and plan a Thanksgiving project.

HYMN. "For Peace and for Plenty."

OFFERTORY.

OFFERTORY HYMN. "All That We Have Is Thine."

CLOSING PRAYER.

5. "Righteousness Exalteth a Nation"

This service should provide an experience in which the juniors may realize more definitely that the way of Christ is the way of peace for any person or nation. A picture of Jesus and the two flags may be used in the worship center.

QUIET MUSIC. Arranged from the "Pastoral Symphony," by Handel.

CALL TO WORSHIP.

Leader. Psalm 135: 1.

Group. Psalm 135: 2.

Leader. Psalm 135: 3.

All. Psalm 117.

HYMN. "O Come, Let Us Worship."

PRAYER.

HYMN. "Come Ye Thankful People."

OFFERTORY.

OFFERTORY HYMN. "All That We Have Is Thine."

SCRIPTURE.

Leader. "Jesus gave us some rules concerning peaceful living and our actions toward each other. These rules are found in the Sermon on the Mount." (Reads Matt. 5: 5, 7, 9, 38-48.)

"A person or nation cannot be thankful when lives and substance are being destroyed and wasted. Depressions, hard times, and want follow war, just as unhappiness and sorrow follow quarreling and fighting. It takes a long time to overcome the evil results of fighting and war. It is easier to have peace and plenty when everyone tries to live according to the rules of Jesus rather than to destroy. We are thankful for the way of Jesus and of people who follow his way in order that we may have peace and plenty."

HYMN. "For Peace and for Plenty."

STORY. "The Invincible Leader," by Anna Pettit Broomell, from *The Children's Story Garden*.

PRAYER.

Shall We Abandon Peace Education?

(Concluded from page 21)

Christianity Must Move Forward

Finally, we dare not ignore peace education now because we must preserve the progress achieved through past generations. Many people in years past have dreamed of a day when all people will live happily at peace without fear and suspicion of neighbors. Some people thought that such peace might come through a League of Nations. Even though this organization failed to fulfill its purposes, it came nearer than ever in the history of the world toward uniting the empires of the world in a peaceful way. It represented progress toward an ideal. The plans of the next

generation may come even nearer to the ideal because they may profit from our failures.

Since God works through people, it is important that the leaders of tomorrow, the children of today, grow up with those attitudes of peace and freedom that will motivate a fuller achievement of the ideal. Jerry caught the idea when he came from church school one winter day and said, "Wouldn't it be fun if all the people of the world could have a big party at the North Pole! They could all bring their sleds and see who could slide down to the South Pole first." When more people from every nation will work together and encourage such friendly relations, wars will not be necessary to settle international problems. The children of today may help to build a plan that will bind nations together more effectively than ever before, but they will do it only if we pass to them the ideal of world peace.

For these and other reasons peace education must continue during the present crises. If we fail to think and talk peace, the god of war will have his way. How we shall teach peace to the children who live in a world at war is another question. It requires that we adults and Christian leaders must continuously reflect attitudes of peace and friendliness toward all nations. We need not approve the sin and wrong of nations or of national leaders, but we may speak sympathetically of, and pray for, the people who are caught in a war machine and deprived of normal, happy experiences. It means further that we must guard our conversations in the home, and protect the children from the pernicious propaganda of radio and movies. We will surround the small folks with an environment of literature and art that leads to an appreciation of other peoples. Through our church schools, vacation schools, public schools, camps, clubs, and other groups, we will strive to lead children into experiences of study and friendliness that will build for future peace. We will remember that only when the world is fully at peace can there be national security, and that world peace will come when men learn how to live the principles which were taught by the Prince of Peace.

Our Father, hear our song,
Let sing through ages long
Our song of peace;
Bless friends across the sea;
Bless all who work for thee;
Help us true friends to be
So wars may cease.

Who Is My NEIGHBOR?¹

By GRACE W. MCGAVRAN

INTRODUCTION

Why We Undertake This Study

This is a five-session unit about refugees. Why are there refugees in the world today? Why must individuals and groups or even peoples leave home and wander in search of new homes? What refugees are coming to this country and how can we help to care for their needs as well as the needs of those in other countries? What do these people bring us that is worth much more than the material wealth that they must leave behind? Can we give them special help?

The refugee problem is too big a one for juniors to compass. But they can come to think of refugees as "people," just like ourselves, children of God, and our own brothers. They can plan some definite friendly actions toward these people, temporarily without a home.

What Do Juniors Already Know about Refugees?

Ask yourself this question. Have your juniors read about, or seen pictures of refugees in other countries, or in America? Did they contribute to the School Fund for Refugee Children taken in 1940? (Dorothy Canfield Fisher sponsored it.) Do they know personally any refugee children or adults? Have they contributed to the support or relief of refugees in Spain? In China? In England? In France? What have they learned through their local Junior Red Cross? (This is often connected with public school classes.) What do they know about the contribution refugees may make? Do they think of them as worthless people, or realize that many of them are outstanding persons? Have they any feeling that refugees come here and take away joys from other people? What is the church, your local church, doing to help refugees in other lands or here?

What Should the Juniors Gain from This Study?

Certain outcomes should result from the study. For the unit as a whole perhaps the most important outcomes should be a realization that the people called refugees are the innocent victims of war and violence—a condition far from God's plan for his world; that we, as followers of Jesus must reach out helping hands to them; that God expects us to love and understand and try to help all the

peoples of the world especially when they are in such dire need; that it is our job to find something we can do about it, and do it.

Our Plan for the Study

The first session will help juniors to learn something about the causes that make people leave home and country. The refugee condition is world-wide.

In the second session we shall see refugees finding, or searching for, new homes with some of the success and failure that has come to them.

Then we shall narrow our thought to North America, seeing how refugees have come to the United States, Canada, and Mexico.

The part the church plays will not have been ignored, and in the fourth session it comes to the front. We shall see how the principles of Jesus are applied in helping these persons who are in such great need.

In the last session juniors will be helped to discover ways in which they may help refugees, with some suggestions for service that will continue beyond the study.

Can the Juniors Actually Help?

We shall try to help juniors to see the need of continued and more fervent bringing of the world to Christ through regular church work and missionary work. Regular giving is important. Then we shall list some special ways of helping, such as earning or saving money for China Relief. Funds are desperately needed. Children can help to give this "extra." Third, we shall list some simple gifts that the children can make to send abroad for refugee relief. Suggestions for personal attitudes toward refugees must be indirectly approached where there are refugee children in the group. Otherwise the approach may be direct, and the group encouraged to discuss definite ways in which they may help to make refugee children and families happy in their own community.

Gathering Resource Materials

Enough materials are included in the session plans to make a worth-while study. For those who like to gather outside materials, start your search in the magazine files for 1940 and 1941. *The Reader's Digest* has an occasional article, well condensed. *Missions* and other missionary magazines for adults have had good articles. Your librarian at the public library will be able to help you find material. Write to the Department

of Missionary Education of the Northern Baptist Convention, 152 Madison Avenue, New York, New York, for materials telling of the special work our own churches are doing. The Department of Christian Friendliness, 2969 Vernon Avenue, Chicago, Illinois, may be able to supply helpful material and suggestions for action. The American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pennsylvania, is the outstanding relief organization in the United States. They may be able to send you interesting, up-to-the-minute information about refugees.

Session 1. November 2

WHEN PEOPLE ARE UNFRIENDLY

This opening session will introduce the present refugee situation, and help juniors to understand some of the reasons why people have to be refugees.

Meet with the junior leader for this session and help him to plan. Use the program just as it is given, or change it so that it better suits the needs of your juniors.

You yourself will make the introductory statement about the unit as a whole, since the junior leader has only the materials for this one session. You will also guide the discussion along the lines suggested. Read carefully the introduction to the whole unit as well as the material for the junior's own use for this session. (In *Juniors* for October 26.)

Session Outline

QUIET MUSIC. Tune of "God of Our Fathers."

HYMN. "God of Our Fathers."

OFFERING SERVICE.

INTRODUCTION TO UNIT. (Adult counselor.)

INTRODUCTION TO TOPIC. (Junior leader.)

INTRODUCTION TO TALKS. (Junior leader.)

TALKS. (Two juniors.)

DISCUSSION. (Led by adult counselor. See below.)

CLOSING COMMENT. (Junior leader.)

PRAYER.

No service activities are to be planned for today.

Suggestions for the Adult Counselor

Go over the list of refugee groups on the blackboard with the children (see material in *Juniors*) adding to it any that have been omitted. The junior leader may do the writing. In each case, help the children to think what the conditions were from which the people fled. Help them to see that the *human* causes of people's becoming refugees are almost always the desire on the part of some leaders or some nations to enslave, to dominate, to subdue, to take away

¹ Prepared from outlines copyrighted by the International Council of Religious Education.

THE JUNIOR SOCIETY

liberty, to suppress religion or other rights of some persons, nations, or peoples. The children may mention refugees from floods and famine-stricken districts. Those people are, of course, refugees, but help the children to limit *this* discussion to people whom *other* people have forced to become refugees.

List any other refugees the children mention, in addition to those already on the board. It is desirable that the children realize what a tremendous section of the world's population has been uprooted by the failure of men to act in ways of brotherhood.

If possible, bring some pictures of refugees to show to the children and ask them to bring more pictures next time.

Session 2. November 9

SEEKING FOR NEW HOMES

Today we want the children to discover the extent of refugee migrations, to get a picture of the effort of these people to find new homes, and a glimpse of how people help them. The children should begin some definite project to help refugees. If possible find out what help children have given already, in school or in church.

Be careful not to give a wrong impression of refugees. They are people of busy, happy, useful, normal lives, able to live that way again if given half a chance.

Your special part this time is to make a very short, concise talk on the three ways of helping refugees. Do not go into detail more than is suggested. The children need to see this in brief.

Session Outline

QUIET MUSIC. (See Session 1.)

HYMN. "God of Our Fathers."

PRAYER for all who are driven from their homes.

SCRIPTURE. Luke 10: 30-37.

INTRODUCTION TO TOPIC. (Junior leader.)

STORIES. (Several juniors.)

COMMENT. (Junior leader.)

HYMN. "A Call Rings Out for Service."

TALK. "How We Can Help." (Adult counselor.)

PLANNING TO HELP. (Juniors.)

OFFERING SERVICE.

PLANNING for next week's interview or visit.

The Adult Counselor's Preparation

Whenever we hear of distress we want to help. There are few people who decide they *won't* do anything. But there are also few people who decide to do something *definite*. We want to be doers and not just hearers. What can we do?

First, we can realize that until the world really follows Jesus' teaching we shall not be free of war and suffering and refugees. We want a world where people will live as friends and brothers. Only a Christian world can do that. Therefore, we must support our church and our missionary work through which we join in building a friendly, Christian world, where war will not be possible.

We know that there are refugees today. Our church and many other churches are helping our brothers and sisters who have lost everything. We can and we must send money. Money is the best kind of help, because it costs nothing to send it where it can do most for the people.

Then, too, we can help refugee people with things that cost us little except our time and love and care and energy. Many women are knitting or sewing warm clothing for Europe and China, or are gathering up good, but slightly used, clothes to send to people who need them.

We might collect clothing and send some money while we keep up our support of the world-wide missionary work of our church as well.

If you think it wise select in advance a committee of three mothers to help make a plan for bringing used but good clothing and shoes for refugee relief. This committee should work out with the children a plan for gathering the clothing and shoes. The girls, under careful guidance, can do minor mending. Boys can shine shoes. All can brush, fold and pack the clothes carefully. A clothesline might be stretched across the room for the last session of this unit, and the clothes hung for all to see. Make a ceremony of the packing. No further reference to this will be made. The suggestion requires local initiative to carry it out. The Red Cross can give you specific information about needs.

Session 3. November 16

NEW FRIENDS IN AMERICA

This session brings our study to North America. Mexico is included because it is geographically part of North America and it seems wise to develop the growing feeling of unity.

Conduct the Bible discussion yourself. Every child can be a Christian in word and action toward strangers.

Try to bring more refugee pictures and items of information about refugees to supplement what the children bring. Plan with your junior leader for a gift of candy or fruit to an elderly refugee. Have a definite suggestion to bring to the children. Juniors can make candy. A few groups may be able to have a party for refugee children. Substitute planning for these for other activities if

they are possible. Plan definite ways in which the children can express their Christian friendliness especially toward refugee children.

Session Outline

QUIET MUSIC AND HYMN. (See Session 1.)

THE LORD'S PRAYER.

OFFERING SERVICE.

INTRODUCTION TO THE TOPIC. (Junior leader.)

THE STORY OF THE REFUGEES. (Several juniors.)

BIBLE STUDY. (Adult counselor.)

DISCUSSION about doing something for a refugee person.

SPECIAL WORK. Making something for refugees, planning a party for refugees, or, making a poster about welcoming refugees in America. (Help the children to think of such things as this: If there is a boy our own age, one of us could take him along when he goes out to weed lawns, or shovel snow or run errands, and help him to get started earning money by doing odd jobs the way an American boy does. We could let him work with us on a job and share the earnings, until he is able to find work himself.)

BIBLE STUDY PROCEDURE. Ask, What does our Bible say about the way to treat strangers? (The children should recall verses they have learned such as "Forget not to show love unto strangers.") Let us look up some passages that show us the Christian way. (The Good Samaritan passage listed last week might be read now.) You remember that Ruth came home with Naomi and took care of her. They needed food. Ruth, a foreigner, went to glean in the fields of Boaz. How did they treat her? (Have Ruth 2: 3-10 read.) Not only did Boaz let her glean, but he ordered that food be given her and that she be treated with special favor. Jesus was always being kind to people who were strangers. He healed the little daughter of a Syrophenician woman, the Roman centurion's son, and a Samaritan leper. Jesus treated people of all races as brothers. We must do so, too, if we would be good followers of Jesus. We must show our love in acts of courtesy and helpfulness and kindness.

Session 4. November 23

THE CHURCH — A GOOD NEIGHBOR

Through this session we hope the children will gain an increased appreciation of the part the church plays in such emergencies as refugee relief and home-finding. You may want to write to the Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York, N. Y., and find out what is being done.

Baptist Leader

THE JUNIOR SOCIETY

The Baptist Committee on World Relief, 152 Madison Avenue, New York, N. Y., can supply you with information about what we, as Baptists, are doing. The American Friends Service Committee, already referred to, will have materials in this connection. Most of all, your own wide reading through the past two years will have given you a store of information as to the work of the church with refugees. If you have not become familiar with these outside sources, however, do not worry. You can help with the meeting very meaningfully with only the information given in *Juniors* for November 16.

Session Outline

QUIET MUSIC AND HYMN. "God of Our Fathers."

INTRODUCTION TO THE THEME. (Junior leader.)

HYMN. "In Christ There Is No East Nor West."

SCRIPTURE. Ruth 2: 13-16.

OFFERING SERVICE.

QUESTIONS AND ANSWERS.

PRAYER.

ACTIVITY PERIOD. (See suggestions to junior leader.)

Your plans for the activity period today will depend entirely on what you have already undertaken and what things are open to you. If all your work has been completed, read over the material for the junior leader for the whole unit and select something additional that has not been done.

Session 5. November 30

OUR WAYS OF BEING NEIGHBORLY

Often a unit study ends abruptly and no one thinks of it again in any direct way. It is hoped that this unit has been introductory in its nature, helping the juniors to want to do something in connection with the refugees. Therefore, in this last session you will want to make plans for continued activity. Refer to the three suggestions for helping given in Session Two. Find out, if you do not already know, how money, given by juniors through church, Sunday school and Junior Society touches the refugee situation. You should be ready to give that information to the juniors at the time they need it in their meeting.

The possibility of having a worker among refugees speak to you at this meeting, if you have not had such a speaker, is still open. You may still visit an elderly refugee, and take a gift. You may be working on specific gifts to send to some refugee center, or making favors or games or decorations for a party for refugees. If so, it would be well to plan for the discussion to come at the conclusion of your meeting, rather than clos-

ing the meeting with an activity period.

It might be well to guide the discussion yourself, unless your junior leader can do so skillfully. Often in the realm of ideas juniors plan best with adult guidance. You will find suggestions for doing this in the junior material. Even if a junior leads the discussion, be ready to help when necessary.

Session Outline

COMPLETING GIFTS.

PACKING GIFTS.

ALTERNATE. Any special activity planned.

QUIET MUSIC AND HYMN. "God of Our Fathers."

INTRODUCTION TO TOPIC. (Junior leader.)

PRAYER.

HYMN. "A Call Rings Out for Service."

OFFERING SERVICE.

SCRIPTURE.

HOW CAN WE BE NEIGHBORLY? (Discussion led by a junior helped by you. See junior materials for suggestions.)

ADOPTING DEFINITE PLANS.

HYMN. "True to the Trust."

As the Primary Children Worship

(Concluded from page 28)

sible to do without too much confusion, arrange the chairs to face the wall where the exhibits have been placed.

EXPLANATION OF WORK DONE, by representative from each class, previously chosen.

Year I. Some of Our Church Friends (Poster).

Year II. Going to Church in Our Land (Charts).

Year III. Class Book about Church. POEM. "My Friendly Church." (Key-stone Course I, Part I, page 75.)

REARRANGE chairs for worship circle.

QUIET MUSIC. "O Come and Let Us Worship."

FIRST-GRADE CHILD. (Places picture, "The Angelus," over worship center.) We learned that people may also worship God when working out in the field. These people have stopped their work and bowed their heads to say, "Thank you, God." We will pose it for you. Will you sing with us? (From Unit I.)

SONG. "For the Beauty of the Earth."

SECOND-GRADE CHILD. (Removes first picture and places picture "Samuel and Eli" over worship center. The one from the First-Year Picture Set may be used.) We learned that many helpers are needed to care for a church. Even we boys and girls can find many ways to help in our church. We will play for you the story of how the boy Samuel helped Eli in a long-ago church.

DRAMATIZATION. "Samuel and Eli."

THIRD-GRADE CHILD. We learned that it is not enough just to bring gifts for our own church. We must also give some of our money to help build and care for churches all over the world. Our offering on this, the last Sunday of the month, is given to missionary work. This is our prayer:

"Dear God, we thank you for our church, for the many people who helped to build it and to care for it. We thank you for the minister, our teachers, and all others who help here. Because we are happy in our church, we want boys and girls all over our land and in countries all around the world to be able to worship in a church of their own. Help us to share our offering this morning with them. Amen."

OFFERING. (As planned last Sunday.)

BIRTHDAYS.

Mothers in the Nursery Class

(Concluded from page 23)

"Another mother brought her little boy, Ralph, and insisted upon staying with him. He, too, would stay close to Mother and did not benefit from the fellowship with the other children. One day I said, 'Ralph doesn't need you. Why don't you go to your class. Don't you see he is not getting acquainted at all?' 'But he will cry,' said the mother. 'Perhaps for a little, but he will soon get over it,' I said. Reluctantly the mother left; I assured Ralph that she would come back when our church was over. I showed him a picture of our church and pointed to the place where Mother was staying. I asked him which toy he would like. He looked about. I took his hand and led him to the pile of blocks and began talking about the church that the boys were building. He began to play with the blocks, occasionally looking about for reassurance that I would not desert him. But he did not cry. Mother did come later and he was again reassured that she had kept her promise. He came a Sunday or two more and then an illness took him to the hospital. His mother was not allowed to be with him because the nurses said that she upset the child. The next time I saw her she said, 'You were right, Mrs. X. You knew what you were talking about. There are others who can take good care of Ralph. He is getting fine treatment at the hospital.' Now Ralph is in the kindergarten. The other day my little girl, older than he, was looking for a place to eat her lunch. Ralph saw her and said, 'I can show you where to go.' And the little fellow showed the older child the way."

Young People's Leader



Ellis O. Hinsey

How Young People SPEND THEIR LEISURE

By H. D. EDGREN¹

WHAT happens when young people are alone? That is, how does an adolescent spend his time when he is alone and has time to spend? What does he like to do? What does he do first, second, third?

When young people get together to play, what do they choose for recreation? Do they enjoy the things that older people believe they do, or are their leisure pursuits entirely incomprehensible to adult friends and leaders?

Youth today can participate in an ever increasing number of recreational pursuits. The schools, the parks, the churches, the clubs are begging for the time of boys and girls. These various agencies realize as never before the potentialities of play and recreation in

the lives of young people, so they go to great lengths in studying the interests of adolescence. The church must by no means be the last to make the study, for in order to lead individuals into abundant living, we must help to equip them with resources for living richly in their leisure moments.

Several studies have been made during the past few years that reveal some facts on how youth do spend their spare time. Dr. Hedley S. Dimock, in his book, *Rediscovering the Adolescent*,² offers some real help on the subject.

1. In answer to a question about the play activities engaged in by the largest number of boys from twelve to fifteen years of age, he found the "inactive" excelled. For instance, "looking at the Sunday funny paper, reading books, daily comic strips, listening to the radio, riding in the auto, and going to the

movies," were preferred to such physical activities as football and basketball, which ranked eleven and seventeen, respectively.

2. During the years twelve to fifteen, some play activities show a substantial increase in number of participants. Driving the auto, watching sports, wrestling, basketball, football, and gym work come into the ascendancy. The activities in which boys engage less frequently as they go from twelve to fifteen years of age are: collecting, making something, writing letters, playing with a pet dog, using hammer and saw, romping, drawing, attending Sunday school, swimming, and helping others.

3. Are the play interests in which the largest number of boys participate the most popular? The answer is no! A popularity index placed the activities in the following order: football, basketball,

¹ Associate Professor of Physical Education, George Williams College.

² Association Press, New York, 1937. Quotations by permission of the author.

YOUNG PEOPLE'S LEADER

driving the auto, swimming, collecting, playing billiards, bicycling, indoor ball, reading books, and going to the movies.

4. Do play interests tend to increase or decrease in number as boys grow older? The number or variety of activities seems to decrease with increased age. At twelve the average boy engages weekly in an average of thirty-one events, while at sixteen this is reduced to twenty-four.

5. Another important finding of Dr. Dimock was the fact that older adolescent boys show no signs of being more social in their play behavior than do the twelve-year-old boys. There is even a slight suggestion that boys tend to do fewer things with others as they grow older.

ANOTHER study, entitled *The Interests and Participation of Boys and Girls in Out-of-School Recreation Activities*,³ shows leisure-time activities from five different high schools in rural, small-town, and large city situations:

"With some few exceptions, the following activities are *liked* by the boys: movies, auto riding, swimming, radio, tennis, watching sports, softball, and basketball.

"With several exceptions, these activities are *liked* by girls: radio, swimming, social dancing, auto riding, tennis, movies, conversation, having dates, roller skating, and watching sports.

"The activities in which most of the boys *participated* are movies, auto riding,

watching sports, radio, swimming, conversation, and reading books.

"The activities in which most of the girls *participated* are movies, reading books, conversation, radio, auto riding, social dancing, swimming, going to parties, writing letters, and visiting.

"The interests of the boys are spread over a large variety of activities, while many girls are interested in comparatively few activities.

"With a few exceptions, differences in facilities and social economic status of the students did not affect the interest of boys and girls.

"In the various school communities there was a definite parallel between the interests of the girls and of the boys of each school.

"The amount of participation experienced by both girls and boys is not equal to the amount of interest indicated. This is more true of the girls.

"The girls indicate a definite interest in the physical activities, but participate in the less strenuous ones.

"With a few exceptions, it does not appear that participation is the main means of motivating interest in recreational activities.

"It appears that the economic status

of some students was a strong factor in determining the activities participated in by these students. Low cost and availability of the activity determined participation for many.

"Girls and boys do not necessarily prefer, but they do enjoy participating with the opposite sex in tennis, ice skating, social dancing, watching sports, hiking, bicycling, and boating."

FROM these studies we see a picture of the overshadowing of the active and creative pursuits by the more passive, spectator, and amusement types. There is a ray of hope, however, in the popularity rating of various recreations. The active pursuits are by far the most appealing, and the creative activities stand high for those who have these kinds of experiences.

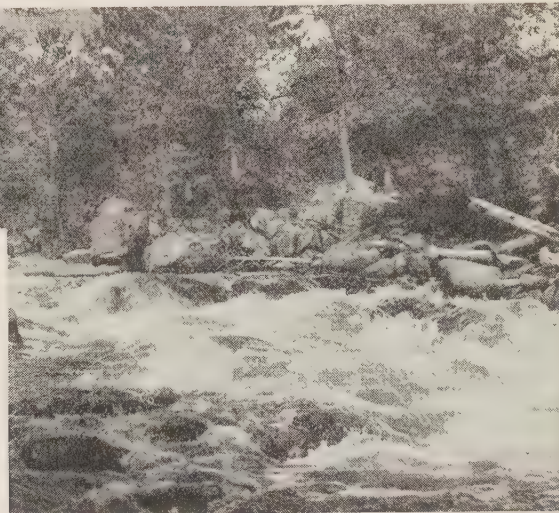
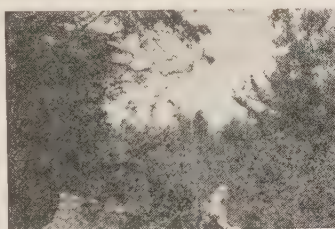
Therefore, for those leaders who are working to induce their young people to select activities on some purposeful basis, I would propose a *yardstick*⁴ by which to measure the value of any activity.

1. The interests or activities should be capable of persisting on the adult level.

(Please turn to page 44)

⁴H. S. Dimock, "How Effective Is an Education for Leisure?" *Character*, May, 1936.

Authenticated News



³H. D. Edgren. Published in *The Research Quarterly*, October, 1937.

Kaufmann-Fabry

WHAT Can Young People Do?

By FRANK D. GETTY

THE end of October had come before the Young People's Cabinet really got under way. That made it too late to do much constructive work for November and December, so the members of the Cabinet concentrated on planning a program for the period beginning January 1. Meetings had to be held frequently and every member of the Cabinet worked with unusual energy in order to make their efforts effective in so short a time.

Attention was given immediately to the Sunday school lessons and the young people's society topics. It was agreed that for the time being no change would be made in the Sunday school curriculum. Suggestions were offered regarding the possibility of introducing a few elective courses for older young people at a later date.

A careful study of the society topics resulted in a decision that about ten of the topics had very little meaning for the young people in that church. The committee noticed that subjects in which the young people had an interest were not listed for topics. Arrangements were made to substitute these additional subjects, and certain young people were assigned the task of finding adequate source material for them.

One of the early plans aimed to promote church attendance on the part of young people. A publicity program was outlined to include approach by individuals and correspondence with young people connected with the church but not in the habit of attending. In a conference with the pastor some sermon topics were suggested which would be of special interest to young people. These suggestions were received with enthusiasm and one of the talking points in the attendance campaign came of the fact that the minister was preaching on subjects of special interest to youth.

Build a Year's Program

The Cabinet then gave attention to the special occasions and seasons of the year that might be used in building their

church program. They discovered that a number of churches observed the last Sunday in January as denominational Young People's Day, so a special program was planned by which young people might assure the older members of the church of their concern for, and interest in, the church and of their readiness to take responsibility for their share of the church program.

February, with its holidays and birthday anniversaries, afforded an excellent opportunity for special recreational activities. The enthusiasm that this recreational program aroused was carried over into a pre-Easter program. During the Lenten season special emphasis was placed on personal devotions and the challenge of other young people to become followers of Jesus Christ. These activities came to a climax during Holy Week when early morning worship services were held in the church at 8:30 from Monday to Friday. On Thursday evening the young people helped to promote a special Holy Thursday communion service, and on Easter Sunday night the dramatic club presented an Easter pageant.

Instead of allowing activities to go into the usual post-Easter slump, a reception

for all the young people who had united with the church recently was held during the second week after Easter. This was followed by a six-session study of one of the missionary textbooks. A special leader was secured for these classes and the course proved to be one of the most interesting features of the year's work.

By this time it was necessary to start promoting attendance at Summer Conferences, Assemblies, and Institutes. For the officers of the various youth organizations in the church, a special weekend retreat was planned so that consideration could be given to the program for the fall and winter months. The recreational committee helped formulate a summer recreational program that included picnics, hikes, visits from near-by places of interest, entertainment of shut-ins and invalids, promotion of good reading and attendance at musical concerts.

Provide Meaningful Activity

Early in September, as a result of the Cabinet's planning, attractive posters in various parts of the church announced a fall rally of all young people. This get-together of young people preceded the usual Rally Day in the Sunday school and consisted of sociability, fellowship and a presentation of the young people's program for the coming months. It is no wonder that the young people attended the Rally Day service in such large numbers. Starting on the first Sunday of October a special class was offered for the older young people who desired to prepare for more effective service in some part of the church program. Although the regular Leadership Education texts were used in this class, it was called a class on preparation for service instead of a class on Leadership Training. Naturally the Halloween party became one of the high spots in the fall program. Careful preparation was made for it and almost every young person in the church attended.

Immediately following Halloween,

Baptist Leader

Reality

By ADA CLARK

Youth dips
A magic pen
Into the stars,
And with the golden ink
He writes on azure fabric
His visions.

Age holds,
With steady hand,
A diamond point,
He found in earth's alloy,
And writes on granite tablets
His knowledge.

plans were started for an adequate observance of Christmas. It was agreed that Christmas activities should be completely devoid of selfishness and should specialize in carrying the message of Christ to other people. This led to an evangelistic program that did not seem to be as pronounced as the one preceding Easter, but it brought another good-sized group of young people into church membership. The spirit of service dominated the Christmas plans in the various youth organizations. One Sunday school department adopted a family who had great need. Clothing was provided as well as regular Christmas gifts. In addition to food for a Christmas dinner, plans were made to relieve the need through the months that followed Christmas. The Bible and the hymnbook that the young people gave the family made the first books of this kind that they ever had possessed.

Naturally, Christmas decorating and Christmas parties in which different groups participated formed a part of the program. A special communion service for college students was held on a week-day morning at 11 o'clock. Instead of competing with other social events to which college students, home for the holidays, desired to go, the church recognized its spiritual obligation and invited these young men and young women to a communion service. The attendance was almost one hundred per cent.

This list of activities constituted one of the most imposing and challenging programs ever prepared for the young people in this particular church. For the first time a program had been made out a year in advance and followed through successfully at each point. In addition to the special items that have been mentioned, a young people's choir was developed. On several occasions this choir supplemented the regular church choir, and in some of the special services they carried the full responsibility for the musical program. The young people who were especially interested in dramatics formed a dramatic club and gave several plays during the year in addition to the Easter pageant. Considerable assistance was given by the young people in making the annual church dinner a success. They helped to promote attendance. They helped with the serving and, as one of the young men remarked, unnecessarily, "We also helped with the eating!"

In order to broaden the range of interest special speakers were invited to address various youth organizations during the year. These speakers included representatives of the Mission Boards of the church, some missionaries from the foreign field who came home on furlough, representatives of the Community

Chest Fund, and others who could speak with authority on both religious and social topics.

Emphasize Worship

In its emphasis on worship the committee stressed the importance of using good hymns and music of high quality. This attracted attention to the inadequacy of the hymnbooks used in the Sunday school and in the young people's society. The service committee saw in this situation an opportunity for the young people to do something for the church as well as for themselves, by purchasing a supply of new young people's hymnals. The need for other equipment in the church was discovered, such as pictures, window hangings and articles of furniture that would make the various rooms more attractive. The provision of these various articles became a part of the service program.

All these things happened in the church where the young people seemed

to be so numerous and so enthusiastic. This is the church that was referred to in last month's issue of the BAPTIST LEADER. Along with the increased activity a marked depth of spiritual power was developed. In fact, the activities would have been of little avail if an adequate emphasis had not been placed on the meaning of Christianity as well as on the importance that each member in the young people's division of the church become an effective, genuine Christian witness.

Every church may not be able to duplicate this program exactly but every church can plan in proportion to the available number of young people, the availability of a few adult leaders who are willing to invest time and energy in the youth of the church and in proportion to the resources in the church building itself. Nearly every church can do more for its young people and can give them an opportunity to do more for the kingdom of God.

INTRODUCING:

Dorothy Kitchen

WHEN the Governor-General's medal was announced at McMaster University in Hamilton, Ontario, a slight Baptist girl from the states went forward to receive the honor. That she had worked hard enough to earn the highest award in the university did not take the twinkle from her brown eyes or diminish one whit the shy grin that at least one McMaster student has come to regard as "something special." However, all the campus knows Dorothy Kitchen to be an especially fine person as evidenced by the fact that the Governor-General's award is given to the student who ranks highest in personal character, influence and qualities of leadership, as well as highest in scholarship.

The Gilmour Memorial Prize for excellence in Biblical Literature also was awarded to Dorothy, who seems to be following in the footsteps of her father, Dr. L. Clayton Kitchen, who taught Bible at the Baptist Institute in Philadelphia where he was president for several years.

Dorothy entered her father's alma mater, McMaster University, in 1938. Before that time she had lived the varied and at times adventurous life of a daughter of Baptist missionaries to India. She was born in Darjeeling, Bengal, in 1921. In India she attended Woodstock, a mission school, then finished her high school education at the Friends' Select School in Philadelphia.



At McMaster Dorothy became a leader in student activities and held office in the Christian Union as well as being elected president of students in residence at Wallingford Hall where she lived.

Baptists may point with pride to one of their young people who has added persistence and hard work to a fine background and produced such an effective, happy life. During her final year at the university Dorothy will be deciding her life work. That her eyes turn frequently to the land of her birth puts dreams in the hearts of those who love India enough to desire fine servants for her. However, Dorothy's record makes it clear that wherever she goes she will take with her an outstanding character and a lovely Christian spirit.



Monkmeyer Press Photo Service

THE CHAPEL IN TEXAS STATE COLLEGE FOR WOMEN IS DESIGNED TO MEET THE WORSHIP NEEDS OF THE STUDENTS

HAVE you ever felt the need for departing from the routine of worship services in the young people's department? Perhaps this desire for variety in worship comes because you realize that youth is restless and to hold their interest and attention you have to plan something a little different every Sunday. You can have variety in arrangement and subject, if you learn to think of all the different ways the elements of worship can be used.

Before we go into a detailed analysis of the elements of worship, let us think of a few general principles that we should apply to our choice of worship materials.

In testing the worth of a poem, a prayer or other material ask yourself, is it truly devotional and in the Christ-spirit, capable of inspiring high thoughts? If so, it may be included in the service.

One or two other tests should be kept in mind. Does the thought of the material (this includes hymns, Scripture, and all elements of worship) contribute to the theme or central idea around which you have chosen to build your service? Is the material dignified and well expressed? Do not use hymn tunes that are jazzy and undignified any more than you would repeat quotations that contain slang or poems expressed in jingle form.

Let us make a list of the elements of worship and discuss some of the variations under each heading: Scripture, prayer, music, hymns, and program items that we shall group under the heading of "secular materials."

Every department in the church school should keep a worship file. The teachers and the pupils may be urged to con-

tribute any suggestions for use in worship.

1. *Scripture.* Almost every worship service contains some verses of Scripture that usually are read fairly early in the service. You can find many other ways to use Scripture. Frequently it is arranged for responsive reading, or it may be read in unison. The Psalms are especially adaptable for unison and responsive reading. Scripture too often is read only by the leader. Bring the young people into participation whenever possible, either as a group reading in unison, or have one of them read from the Bible.

Other uses for Scripture are spoken of in liturgy as "Call To Worship," "Ascriptions of Praise," or "Sentences." Each of these involves the reading of two or three, possibly more, verses that express praise, assurance or invitation. The "Call To Worship" is given at the first of the service and its function is to fix the attention of the group on worship. Sometimes the leader reads the passage, or the group may read it responsively or in unison. Psalms 92:1-5, 95:1-7a, John 8:12 are familiar examples of Scripture that invite or call people to worship.

Excellent "Ascriptions of Praise" are found in Psalms 108:1-5; 111, and 138. Such passages can be used at almost any point in the worship where an expression of praise is desired.

After a prayer asking for forgiveness of sin or for special help on a problem, it is meaningful to quote an assuring passage of Scripture such as Isaiah 40:31; 55:7, or Philippians 4:13. You will discover almost endless ways of arranging and using Scripture and it is helpful to go through the Psalms and

Variety

the New Testament to find inspirational and helpful passages of this nature. Use Scripture passages in a little different way each Sunday and you will be amazed at the attention that will be given.

Responsive readings as arranged in most hymnals come under the heading of Scripture. Choose readings that fit the thought of the worship. If you cannot find one for your theme, do not feel compelled to use a responsive reading; substitute Scripture in a different form for that Sunday. Responsive readings are excellent because they bring the group into participation.

2. *Prayer.* The prayer should be the high point in the worship and it deserves careful thought. Some people believe that all prayer should be spontaneous, but so often such prayers last too long and they ramble. Be honest with yourself—when you are called on to lead in prayer, do you feel that you have given your best to God? Has what you said lifted high the spirit of the group? Few people pray well in public without some preparation; so it is advisable to speak to those on whom you intend to call. *Give your best thoughts to God!* Think out or write your prayer beforehand and work to make it meaningful to youth. Put yourself in their places and voice their needs. Some of the most helpful prayers are composed carefully. Are you acquainted with the books of prayers mentioned at the close of this article?

The prayer by the leader is only one of many ways of using the prayertime. Prayers in unison are helpful, or a hymn such as "God Who Touchest Earth with Beauty," may be sung quietly as a prayer. One effective way to use a prayer hymn is to have the pianist play the hymn softly and ask the group to read the verses silently as their personal prayer. Silent prayer is effective with older young people trained in habits of reverence. However, it is used best with small groups. Young people like "directed silence" when the leader may say, "Today let us think of our friends and pray silently that each of us may be a true friend." For this quiet moment, the leader suggests one idea around which the people may pray, thus directing their thought.

3. *Music.* How little attention we give to music and how valuable it is as an aid to worship! Soft music may be used as a prelude to worship to set the mood and make us ready for the coming of the Lord. *Never* use music to cover up con-

n Our Worship

By JEAN LOUISE SMITH

fusion. Confusion has no place in worship. When the theme for worship is one of triumph and joy, the pianist will use music that expresses these emotions in a dignified manner. Music can be used while the offering is being taken. It can be used before or after the prayer. A few chords help prepare the group for prayer or form a background for silent prayer after the spoken prayer. An "Amen" may be played or sung if so desired.

Choral responses come to us from history and for many years were cast aside, but now new interest is being taken in this form. Look in the back of your church hymnal and see if you cannot find some beautiful choral responses that your young people's department might desire to learn. Certainly they all know the "Gloria" and the "Doxology." Do you know the history of each of these? Look it up in the encyclopedia or a book of hymn stories and share the information with your department. It will add to their thoughtful enjoyment.

4. *Hymns.* We have spoken of the dignity and the beauty that hymn tunes should have. Let us also remember that the words of hymns are important. Young people do not respond to highly symbolical hymns or to those that dwell heavily on the future life. Youth is not thoughtless of the future and life after death, but rather they desire and need practical, spiritual help for *here* and *now*. Call attention to the beauty and the meaning of the words by occasionally telling the story of a hymn or asking the group to read it in unison before singing it. You could even repeat a verse or two for the prayer, if appropriate. Choose hymns as carefully as you select Scripture.

5. *Secular Materials.* This includes an almost endless array of poems, prose, readings, and dramatic presentations. Much fine poetry, both classical and modern, may be used in worship. Be sure that it is well expressed and helpful before you decide to use it. Your local librarian will help you find many fine collections of religious poetry. Watch for poetry and readings in the church magazines, Sunday school papers, secular magazines, and papers. Keep these clippings in your worship file.

Pageantry is used sometimes, but only when it has the true spirit of worship should it be included as a part of the service.

Each leader will desire to work out for himself the various orders in which he may arrange the elements of worship. Keep in mind when planning worship services that there should be a progression or growth of ideas which reach a high point. To illustrate, there follows a simple service, built around the theme "Making Life Beautiful." Notice how each element or part of the service contributes to the central idea and how the thought progresses until it reaches a climax in the silent prayer.

A SERVICE OF WORSHIP

THEME. Making Life Beautiful.

MUSICAL PRELUDE.

INVITATION TO WORSHIP. Psalms 105: 1-5 and 106: 1.

A HYMN OF PRAISE. "Praise to God, Immortal Praise."

Leader: "The words of this hymn remind us of the wonderful experiences of life that God gives us. The Bible says that God sends beautiful things to inspire us to better living. Listen to a passage of Scripture that tells us what sort of experiences we should seek."

SCRIPTURE. Philippians 4: 8-9.

Leader: "Turn in your hymnal to 'God Who Touchest Earth with Beauty.' Let us read the words to this hymn responsively. I shall read the first verse; you, the second, etc. The quiet music after the reading will call us to prayer."

READ THE HYMN. "God Who Touchest Earth with Beauty."

QUIET MUSIC.

PRAYER HYMN. "God Who Touchest Earth with Beauty" (to be sung by all, in an attitude of prayer).

Leader: "Let each of us pray silently that he may seek and find the loveliness in life that God desires us to have. Let us think of ways we can share this beauty with our friends."

SILENT PRAYER (with background of music).

ASSURANCE. "I can do all things in him that strengtheneth me" (Phil. 4: 13).

HYMN. "O Jesus I Have Promised," or "Rejoice, Ye Pure in Heart."

Books That Will Help You with Your Worship Services

ATHEARN, LAURA A., *Christian Worship for American Youth*, D. Appleton-Century, New York.

BAYS, ALICE A., *Worship Stories and Programs for Young People; Worship Programs in the Fine Arts for Young People*, Cokesbury Press, Nashville, Tenn.

HOYLAND, J. S., *Prayers for Use in an Indian College*, Women's Press.

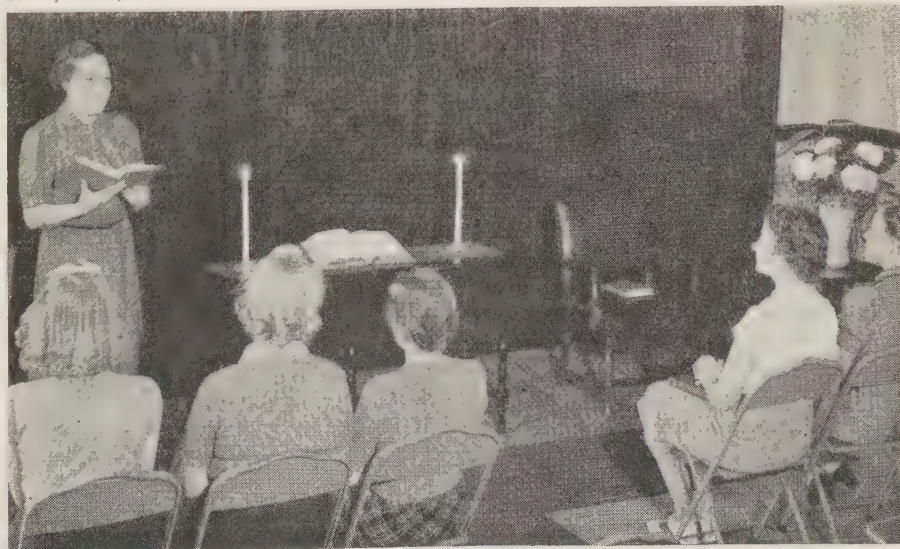
MORTON, R. K., *Prayers for Young People*, Cokesbury Press, Nashville.

MUDGE, JAMES, *Poems with Power to Strengthen the Soul*.

GRIFFIS, SUE R., *Lamps for Worship*.

MUCH CAN BE DONE IN THE AVERAGE CHURCH ROOM TO MAKE BEAUTIFUL WORSHIP NOOKS. AN ATTRACTIVE AND SYMBOLIC FOCUS FOR THE EYE; ALL CLUTTER REMOVED AND OUTSIDE SOUND DEADENED; FLOWERS, CANDLES, RELIGIOUS PICTURE, OR OPEN BIBLE ARRANGED UNDER THE KEYNOTE OF SIMPLICITY; PIANO AND LEADER SET TO ONE SIDE OUT OF THE DIRECT RANGE OF VISION—ALL THESE TEND TO EASE THE TENSIONS AND TURN THE THOUGHTS OF THE WORSHIPER TO GOD THE FATHER.

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We Learn by PLAYING

By MINERVA BACON PARKER

BIBLE DRILLS
for Intermediates

MISS FRIEDA KOECHER, of New York, told a story at a monthly workers' conference. Her story included a little boy from the slums and his faith that was based upon the first verse of Psalm 46. Other things Miss Koecher said may have been forgotten, but that little boy challenged one of our Junior High teachers. In our next departmental teachers' meeting the story was retold and some questions raised as to the effectiveness of our own work. Were our Junior High young people getting any such faith as this? How could they have any real basis for faith unless they knew their Bibles? How well did they know their Bibles?

On the following Sunday morning we tried a short mimeographed test. Most of our group had come up through the various departments of the school. Many lived in Christian homes. But the test showed a surprising lack of knowledge concerning the Bible. How *could* they come to Sunday school year after year and yet know so little about the great biblical characters and even less about the Book's teachings? Their interest had not been captured. What could we do about it? We decided to try this experiment; to learn our Bibles by playing.

We decided to divide our project into four steps:

1. To learn to find quickly the books of the Old and the New Testaments.
2. To connect each book with some event, person, or memory verse.
3. To become acquainted with the outstanding characters of the Bible.
4. To study some of the teachings that we can apply to our living.

Since we always are working on at least two projects at a time, we faced the problem of finding playtime. For the first six weeks we used our entire twenty-minute worship period. Then we shortened our playtime and had a brief worship service. Now many of our "Teensters" come at least ten minutes early. Games start as soon as enough players arrive and continue through the first ten or fifteen minutes of the regular hour. By concluding the play period with material relating to worship, we often are

able to lead up to a Call To Worship and thus blend our project work right into the worship service without a break. If the stunts have been rather exciting, it is better to close that portion of the program and start off the worship service with a sharp contrast.

Each person is urged to bring his own Bible, but a few of them are kept on the table near the entrance to the room. Its lovely word pictures, as well as the likelihood of finding it in the average home, causes us to use King James Version for memory work. Great care is taken to bring out the meaning of the passages as they are learned, and the dictionary has proved to be valuable at game time.

Learning To Find the Books

A. The "Sword Drill." At the signal "Bibles ready" everyone holds a tightly closed Bible where it may be seen easily. The leader calls the book "ACTS." Frank stands, indicating he has found it, and others rise as they find it. When most of the group are on their feet, Frank tells whether it is found in the Old or the New Testament and names the books preceding and following. If his answer is right a point is marked up on the blackboard for the boys and he calls the next book to be found. Sometimes the game is varied by giving the point to the side with the largest number of people standing, and anyone on that side is likely to be called upon for the location. When the third or fourth book is called, ask everyone to stand until it is found. It is much easier to give up the search while one is seated than when there is danger of being left "high and dry" with everyone else "down." Sometimes instead of asking the first person "up" we ask someone on the same side who has not found one before.

"Teensters" delight in trying to catch some unsuspecting victim on a "trick" book such as "Hezekiah," or "4th John." They also take great pleasure in calling "Philemon" or "Zephaniah" which cannot be found too easily. When the scores are tied comes an opportune moment for the leader to say that the next

book will be the last, and then there will be a change of games.

B. Teamwork may be planned for the next Sunday. Sixty-six cards, 3 by 5 inches are used; each bears the name of a Bible book. These are divided into six sets of eleven consecutive books. The first six arrivals are appointed "captains" and teams are formed as people arrive. As soon as the six teams are complete, instructions are given and the cards handed out—face down and mixed up. At a given signal the teams start arranging their books. The first team to line up their set correctly is the winner. When all the teams have finished, the captains bring up their cards and "put the Bible together." Oh yes, they may refer to the Bible, but the winning team has done the least "looking up" of locations of books. If the work is done from memory and the Bible used to check results sometimes considerable re-arranging among certain books occurs.

C. The department is divided into two sides: one group is given Old Testament cards and the other the New. The Old Testament group is allowed a little extra time or the last twelve Old Testament books are given to the New Testament group. The object is to see who can arrange their books most quickly. Sometimes the captains are given the entire 66 cards with orders to sort them for their respective sides. If the captains are overconfident sometimes a little trading takes place later in the race!

D. "Who Is My Neighbor?" Linda, for example, says "I'm Joshua. Who is my neighbor?" If Jerry stands and says "Deuteronomy" the boys get a point. If Esther says "Judges" the girls get that point. But if Gordon gets ahead of her with "Judges" both points go to the boys. Jerry now says "I'm Luke," and so it goes.

Learning Something about the Books

A. The name of each book is printed on a sheet of paper 8½ by 11 inches. These sheets are punched, re-enforced and strings put through the eyelets so the placards can be hung from the neck. As each person enters the room he is given one of these names. Someone is called, by her real name, to the front

of the room. When everyone has had a chance to see what book she represents, "the neighbors" are asked to gather around. Sometimes they arrange themselves in the proper order, or someone is appointed to do this. The next step is a little information. "Exodus" may tell us that "Genesis" means "beginning," connecting it with the story of the creation and he may mention some of the stories, or name some of the people in the book. "Genesis" may retaliate by "telling what he knows" about "Exodus," defining the word as "marching out," thus relating his neighbor to the story of the Israelites' leaving Egypt. (The word "exit" familiar to Junior High stu-

dents may furnish a good reminder as to the meaning of Exodus.) Leviticus may add that Exodus is known as one of the homes of the Ten Commandments and he may mention Moses, Aaron, or other persons in the book. The "L" in Leviticus is associated with the "L" in laws of which the book is largely made up. Aside from the numbering of the Israelites, Numbers is connected with the choral benediction, used in church and found in the sixth chapter. (Likewise the Call To Worship, "The Lord is in his holy temple," is related to Habakkuk.) The names Joshua, Ruth and Esther tell their own stories, but other people or events from them are men-

tioned. Gideon and Samson are found in Judges and we look for Hannah, Samuel, Saul, David, Jonathan, Nathan, Elijah, Elisha, and others in the books of Samuel, Kings, and Chronicles. Nehemiah tells of a cup-bearer and of building a wall. Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon give us the poetry and some of our memory work. Isaiah recalls our Nativity prophecy selections (also memorized) and Daniel gives the familiar stories of Daniel, the handwriting on the wall, and Shedrach, Meshach, and Abed-nego. Some choice selections should be memorized from some of the prophetic books and some information should be learned regarding others. The New Testament books will be easy as we have done memory work from some of them and are well acquainted with many of their people.

B. We choose sides as for a spell-down and call books instead of spelling words. The participant gives one fact instead of spelling a word.

C. Our memory work is kept in mind and often used as a stepping-stone to other games and stunts. In order to form teams one of our teachers typed several memory verses on heavy paper. She then cut the verses into three parts, leaving the reference on the part with the last few words of the verse. The slips of paper were then scattered among all present. Teams were made by matching up the verses. This helps to get some of the shy youngsters acquainted with others and promotes a feeling of "team spirit" for the next thing on the program.

D. One Sunday morning another teacher conducted a real spell-down on names of Bible books and we discovered a county spelling champion in our midst! This served to straighten out our tongues in pronouncing the names. Our pronunciation seemed to improve after that Sunday.

We Become Acquainted with Outstanding Men and Women of the Bible

We desire to know these people as men and women, not as glorified saints, and to see how God could use them with their faults, even as he can use us in spite of our weaknesses.

A. Man-hunt. Someone in the room calls out the name of a person whom we try to find in our Bibles. (Teachers and officers participate in this game. There are people who will put forth extra effort when teachers play.) A point is given for each separate reference that is found. Thus each person who locates the man gets a point for his side or his team, provided the same reference has not been given already. For example, we may be hunting Moses.

Why Read the BIBLE?

By RUSSELL A. HUFFMAN

EVERYONE should ask himself one of two questions, "Why do I read the Bible?" or "Why do I *not* read the Bible?" If those who read it would realize its multiple uses and values, the Bible would become even more worth while to them. People who no longer read the Bible should look at its valid claims on life, and find therein a practical guide for daily living.

The Bible ranks high among the world's greatest literature. It represents the classics of the world's two greatest religious movements. The Old Testament contains the choice literature of the Hebrew people; the New Testament, of the early Christian movement. Both preserve fine pieces of literature that deal with adventure and history, aspiration and hope. Esther, Job, Ruth, Acts, Philemon, and others contain dramatic elements. No person can count himself educated who does not know thoroughly the literature of the Bible.

In an amazing way, the Bible has become so written into the customs, the language, the law, and the hopes of our life that one scarcely can be alive today without finding traces of the Bible. References to biblical quotations and incidents are strewn throughout our civilization. Our Puritan forefathers have been called a people of one book, but in reality the variety of that book (many books in one) gave them and us, through them, a rich culture.

No one can afford to ignore a great body of truth that people have wrought out of experience. The Bible records noble living and significant experience, the struggles, the failures, and the victories of the searchers for truth.

Anyone who is interested in history needs to know the Bible. The currents of life began with experiences that the Bible records and they have moved

across generations to mold civilization. No book has had so much influence upon the world. It contains some details of history but, more important, the currents of thought and experience with which the Bible deals have been principal factors in making history.

Another reason for seeking to understand the Bible arises from the fact that it was written primarily as a book of religion. In order to interpret current trends in religion we must know the Bible. It will help us gain the richest religious experiences. The Bible tells of man's long struggle to know God and of God's desire to be known. The well-rounded story of man's attempted solution of life's problems and how he suc-

(Please turn to page 44)

H. Armstrong Roberts



One person finds him in Exodus, chapter 2, another in Exodus, chapter 3, then in Deuteronomy, chapter 34, and it is entirely possible that someone will find him in John 3:14. Each person tells a little about his reference, whether it concerns Moses as a baby, tending sheep, talking to Pharaoh, or writing the Ninetieth Psalm.

B. Who Am I? This game has gone over especially well with our group and we all join in it. The group is divided into two sides. Points earned keep the game going, and challenges add to the excitement. Sometimes a teacher starts it off by saying, "I spent part of my life in Bethlehem." (We all wonder who this will be. Ruth, David, and Christ all come to mind.) Perhaps he is kind enough to add: "My father owned a flock of sheep." Someone hazards the statement, "I tended the sheep when a boy." If the starter does not object, a point is marked up. Someone else suggests, "I learned to use a sling shot and killed a lion." (Another point.) A boy adds, "I killed a bear." The bear-killing is challenged. If the challenge is sustained it will cost the first side a point and add a point to the side of the challenger. One of the boys on the challenged side (and probably more than one) dives into his Bible and in a moment or two reads aloud about the bear. The point stands and the challenger has cost his side a point. Junior High boys *never*, under any circumstances, forget the killing of Goliath. The game continues until practically every detail of the man's life has been brought out, including God's reason for not allowing him to build the Temple. The name of the person is never mentioned (unless somebody's tongue slips) until the last point has been marked up. If someone has the wrong man in mind he may be stopped by, "I think you have Daniel in mind and we're working on somebody else." The effort to run up points sends everyone to his Bible in real earnestness, and teachers and students alike have learned many things that had been overlooked before. Often the "challenges" bring out some of the finest lessons, which might otherwise pass unnoticed.

C. Chronological Order Race. The names of Bible characters are typed or written in duplicate. Each side is given a set of these names to be arranged in chronological order. One set may consist of prominent Old Testament names. Perhaps the next time the game is used New Testament names will be supplied. Pupils are allowed to refer to the Bible for this, but it takes time to look up dates and slows down the side.

D. A teacher called the name Saul. One had to think of a book, a person, or a place in the Bible beginning with

the final letter in the name given. Someone rose and said "Lamentations." "What is it?" she asked. The answer was prompt—"a book." This gave us "S" and immediately we heard "Samuel." "What is Samuel?" Twin answers came in: a book and a prophet. We're back on "L" again and Leviticus was forthcoming, then Samson, etc. We all racked our brains on this teaser and nobody wanted the playtime to end.

We Study Some Teachings That May Be Applied to Our Living

We started only recently on this part of our plan so that especial games for this section have not yet been devised. Some of the foregoing contests have been adapted to this purpose and Bible Baseball has been used.

A. The Ten Commandments seemed a good place to start. We have put them



CHURCH

By Marie Medora

Why do I go? Why, here with one accord

God's children gather at their Father's board,

The youth, the widow, wan and pale,
The strong, the healthy, and the frail,
The rich, the poor, at altar rail;

Our loved ones too, who still are fond
Of us though dwelling now Beyond;

For all are living—none is dead
Who feeds on Christ's life-giving Bread;

So for a space I leave behind
The shadows of this world to find
God's hand in blessing on my head!

into simple, everyday words; not more than one sentence to each commandment. Then we connect them up with Jesus' own summary (Matt. 22:37-39) which we already have memorized. Typing the commandments (simplified form) on slips of paper with reference and then cutting and mixing up the slips would work well with these. Also true and false tests could be worked out easily.

B. Linking Old and New Testament teachings regarding worship. By frequent singing we memorized Psalm 100:4-5. And almost without realizing it, the words of "The Lord is in his holy temple" had become ours. References are always learned as a part of the verse and our "Teensters" have found a most entertaining way of remembering the name Habakkuk; the reference being 2:20. The spelling of the name makes a pleasing bit of rhyme:

HA	BA
KK	UK

and they never forget *that* reference!

The foregoing "worship" references are coupled with Jesus' words to the woman at the well (John 4:24) "God is a Spirit and they that worship him must worship him in spirit and in truth." No contest or game plan has been worked out for memory work because we try to teach reverence toward direct quotations from the Bible. Junior High people keep very busy learning many things; growing in stature—and wisdom, we hope. We seek to find attractive ways of helping them remember God's word. We discovered a year ago that much of our memory work was sung by our adult choir so we worked out a service with them and one Sunday morning proved our mutual interest, but that is a story unto itself.

C. We are teaching the parables with the help of hammer and saw, needle and thread, seed box and trowel, and make-up kit and costume. We are preparing our projects for our annual dinner. Six or seven weeks of work, on exhibits and dramatizations, most of which we do outside Sunday school hours, must leave some impression upon the minds of those who do the work. Applying these lessons to modern life, as we do in the clever playlets and programs that will be presented under the direction of our "Teensters" themselves, must have teaching value. So we play with pen and crayon, sand and building paper and thus learn our parables, and the lessons Jesus intended his followers to grasp.

D. "Information, Please." At a recent party the idea from the well-known radio program was borrowed, changed a little and used quite effectively. Before the party a list of questions was prepared. These covered people, places, memory

(Please turn to page 44)

DON'T BE PROGRAM SHY!

By CARROL C. HALL

IF you are an active member of a youth organization, probably you will be called on before long to take part in the group's activities. Often you will be asked to make a contribution of your own or to aid in planning a special program with others of your group. Whatever situation may develop, ask yourself, "Am I prepared for such an opportunity?"

Many young persons who have no special talents or experience in giving programs are frightened away by the request to lead a meeting. Often they refuse to make the effort and thus forfeit any chance they may have had to contribute something to the group.

Don't stand back! Say YES, and then put your wits to work. You will be surprised, not only at the ease with which you finally present the program, but at the pleased feeling of leadership that grows upon you.

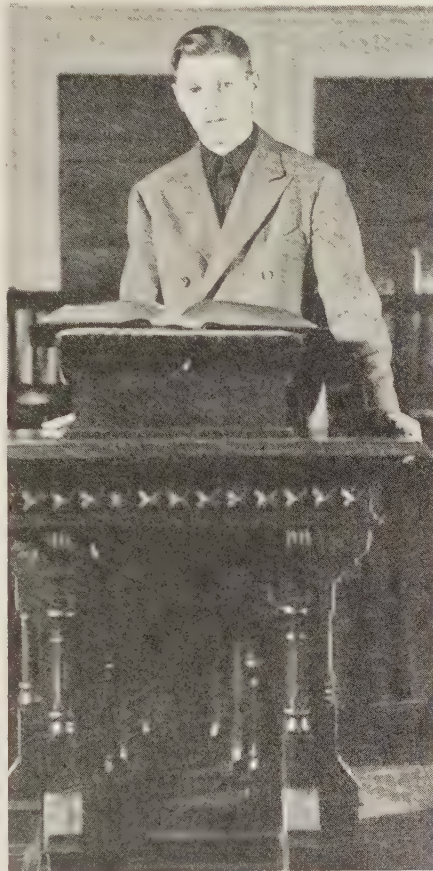
Two things are required in a good program: atmosphere and presentation. A skilled artist is able to bring about those conditions by his own efforts, because his long training helps him to cover the organization of the program by the actual performance. As an amateur, however, you must plan deliberately for certain desired effects.

For example, if you plan to give a poem or a reading that has dramatic value, candles may be used to advantage.

You can make the candle take part in the performance for you. Place on the table near the burning candle small piles of iron powder and aluminum powder. In another pile both materials can be mixed. Throw pinches of the powdered metals into the candle flame when certain effects are desired. If you use the aluminum powder alone, the candle will appear to burn with a silver flame, while the iron powder will give a golden effect. The mixture of the two metals will give a pleasing combination of both tints. The bits of glowing metal appear as tiny brilliant stars above the burning candle.

If you sometimes can have your meeting around an open fireplace, you will find this atmosphere conducive to the informal discussion type of meeting. For a novelty for your social hour secure a powder that will make the fire flame in various colors. This material is now produced commercially and is so cheap that it would not pay you to make it yourself.

Suppose you had planned a talk on some famous historical character. How would this presentation appeal to you? As you tell of the famous person's life or give incidents from his career, lay



out on the table before you a large sheet of white paper. Using a common school paint brush, spread over certain parts of the sheet a liquid that appears to be water. This takes only a few minutes. Now, dry the moistened sheet by fanning it. Then hold it up before your audience. Nothing can be seen.

Still continuing your remarks, walk over to a wooden frame that is suspended in front of an electric "sun-bowl" or bathroom heater. Use thumbtacks to fasten the paper to the frame, then turn on the heater. In a few seconds there will develop a dark brown or black outline picture or a silhouette picture of the character you have been discussing. Your remarks about the subject in hand may have been ordinary, but your novel presentation will cause the group to keep your points in mind for a long time.

Of course, to make everything go smoothly and quickly you must do the following things prior to the meeting. First sketch on the paper a hard-pencil outline of the picture you will use later on. The paper should be of a superior quality. The water-clear liquid that you brush over the paper later should be a 5 per cent solution of sulfuric acid. The

weak acid solution will not harm the paper and will dry, leaving the paper blank. The heat from the lamp will be sufficient to develop the picture and make it stand out for all to see.

If you are inclined to be nervous and ill-at-ease when talking before a group, why not take up paper-cutting? Many effective speakers, when talking before small groups, cut designs in paper with scissors and incorporate their movements into the talk. Your public library should have reference books on paper cutting. Even if you can cut only a string of paper dolls as you speak, perhaps you can work them into the subject of your talk, making an amusing, yet novel, moment.

In all the foregoing discussion everything has pointed toward your personal participation in the program. Suppose that we consider program development from another angle—that is, using other members of the group.

Young people really enjoy being in things and participating somehow in the program. Sometimes your success as a program leader depends on how well you bring the talents of others to light. You share the program participation with others and everyone profits.

For instance, why not use the radio as a program basis?

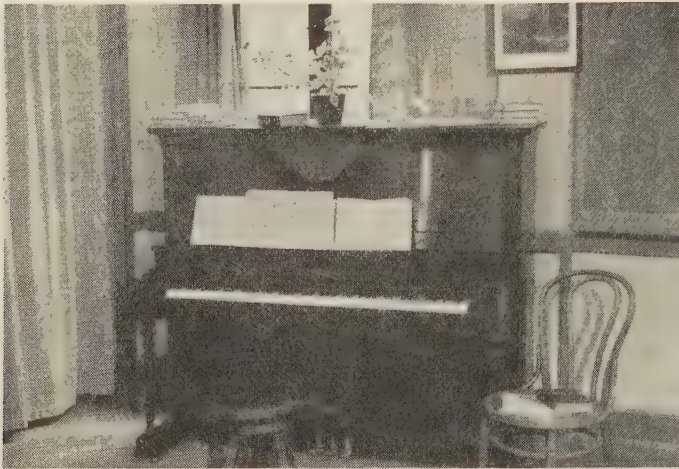
Secure a microphone from one of your radio friends. Perhaps it can be hooked up through a radio receiver or phonograph. If these materials are not available, make an imitation "mike" from a cardboard box and place on it in large letters a fictitious station name. The mike is placed on a table facing the group and you appear as the program announcer. Now introduce the program numbers in your best professional manner.

The radio idea has many usable angles. Take your cue from the current programs. Do any of these suggest possibilities?

- Radio Roundtable
- Radio Town Meeting
- Radio News Flashes
- Information Please
- Believe It or Not
- Radio Quiz
- Church of the Air

While still on the radio idea, have you thought of the possibilities of a "television" program? Make your own receiving set—all you need as props are a large wooden frame and some movable drapes. Your action takes place behind the frame just the same as on a regular platform.

(Please turn to page 45)



ARRANGING THE PIANO

BEFORE

The piano is pushed into a corner of the room against a window. When the young people face the piano they look directly into the light. The pianist also suffers from the poor lighting of this arrangement. The top of the piano serves as a "catch-all" for offering baskets, Bibles, hymnbooks, etc.

AFTER

The Bible has been removed to the worship center. The piano has become as neat a unit as the worship center itself. Music not in use has been taken away. Chairs have been placed for the leader and the soloist. The piano is an instrument of beauty that does not need extra ornamentation of any kind.

How Young People Spend Their Leisure

(Concluded from page 35)

2. If there a distribution of experiences among physical, æsthetic, intellectual and social types of leisure pursuit.

3. Is the person developing a variety of interests and resources which will fit him or her to meet readily all types of situations, social or individual?

4. Some of the leisure pursuits should be active, some self-propelled and some creative.

For the recreation leaders themselves, the following *yardstick* might be a practical aid:

1. Does the individual secure encouragement, social recognition and approval through his participation in the play activity?

2. Does the person have a sense of belonging to, and being important in, a social group?

3. Are the activities healthful for the individual?

4. Are individual differences in interest, aptitude, age and capacity recognized and provided for?

5. Are individuals encouraged to start some new things as well as to continue those things in which they now show competence?

6. Is the individual learning to appraise and to appropriate wisely the resources in his community for a fruitful use of leisure?

Why Read the Bible?

(Concluded from page 41)

ceeded or failed helps to make the Bible the world's greatest religious book. It runs the gauntlet of human emotion, human strength and weakness and aspiration, but interwoven with these human hopes and fears, one finds the working of the ongoing spirit of God. In its records, it extends as far as human experience; in its inspiration, it reaches as high as God.

An intelligent citizen of our world should be familiar with the Bible. Certainly every Christian must know the Bible. Our knowledge must be broader than the mere reading of the words, the verses, and the pages of the Book. We find help and inspiration in knowing something of the writers of the various books. We come to share their struggles and hopes. We interpret the messages better if we understand the people to whom they were sent first. As a background we need to know the world conditions existing in those days. Thus, our study of the Bible will lead us into an enlarging study of all human experience, present and past.

We Learn by Playing

(Concluded from page 42)

work, and Bible books about which we had studied. One member from each of our five classes acted as "expert," and a teacher presided. Eight prizes were pro-

vided for any questions that might "stump" the experts. Each guest was given one question. At the beginning of the stunt one mother was heard to say that the prizes would not last long. When the "quiz" had ended and thirty-five questions had been "put," only one and one-half prizes had been earned by the audience. At the suggestion of one of the fathers, the prizes were presented to the "experts."

The game method of learning about the Bible may not be ideal, but our teachers and students alike have repeatedly requested that the experiment be continued. Our annual written examinations to determine which students have earned a Bible honor have indicated a marked increase in acquaintance and interest in what Sir Walter Scott so reverently termed "The Book."

It is interesting to note that to the Greek mind, history was a circular process governed by astrological influences which would bring all things back in the end to the same condition that prevailed when last the stars and the planets stood in the same configuration. The Hebrews developed the concept of history as we know it today. The Hebrew prophets regarded history as the review of a process that was getting somewhere under divine guidance and control. They were the first teachers to declare that *in the long run* righteousness exalts and sin destroys . . .

—CANNON STREETER

Baptist Leader

YOUNG PEOPLE'S LEADER

Don't Be Program Shy!

(Concluded from page 43)

If you have been asked to serve on the Social Committee try to make a definite contribution to your next party program. Here is something that may be new to your group.

Baby-pictures make an interesting program. Secure from the members of your group snapshots and formal studio portraits taken of them when they were little tots. Make sure that no names appear on the pictures, but give each one an identifying number. Then arrange an exhibit of these pictures. Provide each person present with a slip of paper and a pencil. Instruct them to identify each picture by writing a name after each number listed on their paper. When all have done this, hold up each picture and call out the name that belongs to it. Offer a small prize for the member who gets the largest number correct. Of course, each member will earn at least one point to begin with for each has a personal picture in the exhibit.

Don't be afraid to use old ideas in program making. Shadow shows are

always good. They can be used for dramatic stunts or for fun.

Have you ever thought of dramatizing Christmas giving by means of a shadow show? There will be no laughter if you handle the whole program seriously.

If your group has a large number of members who arrive late at the meeting, hand them slips of paper as they come in and instruct them to write down a reason for being late. Of course, many of them will have clever excuses, but this procedure does call attention to promptness.

Often young people's groups have adult speakers who discuss topics of great interest to the members. Make it a point to ask the speaker if he will answer questions from the group. This gives everyone an opportunity to participate and often aids the speaker in giving a more forceful message.

If the topic discussed by the speaker is of an intimate and personal nature, provide your group with uniform-sized blanks of paper on which to write their queries. Be sure to tell them not to write down their names and then you may secure questions of vital interest to them.

of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

(THE FOREIGNERS begin to make their appearance like shadowy figures in the background.)

THE WOMAN (*moves restlessly, turning away from the window again*). The shadows press so closely about me tonight. I wish there were a drapery for that window. (THE FOREIGNERS move a little. They still seem shadowy, but a trifle more distinct. THE WOMAN picks up the Bible again and reads John 12: 20-21.) "Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus."

THE VOICE. Philip was a friend of Jesus and could introduce these Greeks to him.

THE WOMAN. Now I understand; a personal introduction by a friend always means more than a casual acquaintance. (THE FOREIGNERS come close enough to the window so that they may be seen by the audience; they watch the woman anxiously.) Then if I claim friendship with Jesus I must be prepared to introduce him to those who wish or need an introduction.

THE FOREIGNERS. (*If desired they may surge into room, or they may be heard through the window. They chant in a pleading voice.*) "We would see Jesus—Jesus. We would see Jesus!"

THE WOMAN (*turns toward group if they have entered the room, or toward window if THE FOREIGNERS are outside*). Come out of the shadows into the light and you shall see Jesus. Because he is my friend, I will do all within my power to lead you to him that he may be your friend, too!

Hymn (*by the congregation*). "Where He Leads Me I Will Follow."

(CURTAIN)

■

ALL His glory and beauty come from within, and there He delights to dwell . . . His visits there are frequent . . . His conversation sweet . . . His comforts refreshing . . . and His presence passing all understanding.

—THOMAS A KEMPIS

■

THE hands of Christ seem very frail, For they were broken by a nail. But only they reach heaven at last Whom these frail, broken hands hold fast.

—JOHN RICHARD MORELAND

We Would See JESUS

By WINONA P. HAINER

A Vesper Meditation for World Wide Guild Groups and Missionary Societies

Characters:

THE WOMAN—

THE VOICE—heard offstage.

THE FOREIGNERS—a crowd of national groups.

(As the curtains open THE WOMAN is seated close to an uncurtained window. As the meditation continues the woman turns restlessly away from the window as though uneasy. When THE FOREIGNERS first appear they are far enough on the other side of the window to seem like moving shadows to the audience, but gradually they crowd close enough to be seen. If it is possible for them to enter they do so at the end of the meditation, where the directions call for their entrance. Represent as many nations as possible in the group, but try to secure national costumes for all of them.)

THE WOMAN (*reads aloud John 12: 19-26. At the end of this Scripture reading she muses*). I wonder why the Greeks went to Philip and asked to see Jesus? Was he not there in the midst of the people for all to see? Jesus never

held himself aloof from any man. Why could they not have walked up to him and spoken?

But it is the same today. The Christian religion is free to all the world; anyone who wishes may accept it. Why don't more people just walk up and take what is available to them? As a matter of fact each country now has some way of making Christianity obtainable to the native people. (*In a relieved tone.*) So that ought to mean that we need not feel so concerned about foreign lands as we did some years ago.

(*Reads again John 12: 26.*)

"If any man serve me, let him follow me; and where I am, there shall also my servant be." Oh, I had not realized that before; if I serve Him I must follow him. That means if he goes to other nations I must go, too. But why? Isn't it enough if I help to send him?

THE VOICE. "Ye are my friends if ye do the things which I command you. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and

Adult Leader

The Home Is the Foundation Stone

By MARGARET EGGLESTON OWEN

THE greatest thing you can give your daughter is a good home," said Sir Wilfred Grenfell, as we sat discussing the problems that the young people of today must face.

"And what is a good home?" I asked.

He was slow in answering. Finally, with great earnestness, he said: "A good home, in my opinion, is one in which the children can safely and happily imitate the attitudes and habits of their parents, and eventually make those attitudes and habits their own. It is a home which is a concrete example of the well-known fact that real Christian living makes for happiness and success in life. The home is the foundation stone on which the children build for success or failure."

For many years I have been dealing with boys and girls in their teens. They have come from homes of all grades of culture and all degrees of economic security. Dr. Grenfell's definition has been illustrated many, many times in my experience. The home certainly is the foundation stone.

I see five great basic needs of childhood, all of which must be met in the home. They are: 1, protection; 2, teaching; 3, training; 4, interpretation; 5, inspiration. Lack of foundation in any one of these five may bring disaster later in life. Every child has the right to expect that his parents will help him in these matters, so that he may be able to live his life at its best.

Protection

We do a fine piece of work in America in protecting the child physically. Our schools teach hygiene. Our hospitals care for the sick. Our clinics are open to the poor. Our newspapers and magazines are full of articles giving help to the mother who would care for the body of her child. But a child is more than a body. He has a mind. He has a spirit. He is a social individual. How well do we protect that growing mind and spirit?

If a mother were to put typhoid germs in her child's milk, she would soon find herself in the clutches of the law. Yet a few weeks in a hospital probably would rid the child's body of these germs. But that same mother is perfectly free to

No discussion of adult life can be considered complete that fails to take account of the responsibility of parents to establish a Christian home. No program of adult education can be counted adequate that fails to extend beyond church and classroom and to enter into the home. Mrs. Margaret Eggleston Owen, the writer of this article, is widely known as a lecturer and counselor on home problems.

give the child a dime with which to buy in a motion picture theater germs which are far more deadly to his mind. Who can say how long *these* germs will live and influence his thought and actions? When we allow the children to listen to some of the "stuff" broadcast on the children's radio programs, are we protecting the growing mind and spirit? Already mothers are reporting the unfortunate effect certain of the comic strips have upon the choices of their children. Do we protect the children when we allow saloons to be placed near schools and libraries? Do we protect them when we bring into the home as guests persons who are not what we wish the children to be?

Teaching

Secondly, the home must constantly teach the things that will be needed as life expands. We teach the child to walk and to talk, to eat and to play. But do we carefully and persistently teach it to work and to share and to choose wisely? Do we systematically teach it obedience and courtesy and brotherhood? Does the modern home do a good piece of work in teaching religion? art? nature? biography? And are not these necessary to a well-rounded life? And where will the child get the desire for them, if not in a good home?

These are days of world strife and hatred. Might not some of it come from the hatreds engendered, the brutalities admired, the wrong things that were called right twenty-five years ago when this nation was engaged in the World

War? Men of thirty were little children then. Ought we not to be more careful to teach justice and honor and national integrity as a preparation for the days ahead?

Training

Teaching may be done in a day, but habit and experience come only as a result of practice. You may create a desire to tell the truth by relating an interesting story to your child, but that story will not insure what he will do when temptation comes his way. Only the habit of truth-telling will make him strong. The home must develop attitudes of mind that are good, and it then must help the child, over and over again, to want to do the right thing. It must make the result of doing that right thing a happy experience, and it must make the doing of any wrong thing an unhappy experience. The home must be a training school with the express purpose of sending out, finally, adults who are high-minded, self-controlled, and self-directed.

Interpretation

Then a good home interprets; and what a task that is! It begins with the child's never ending questions: "Why?" "When?" "Where?" and "How?" Fortunately the child whose parents see in these questions a chance to interpret life at its best. Who is God? Why do people die? Why is it wrong to take grapes from a neighbor's vine? When may I have the bicycle that you say you cannot afford to buy? Why should a boy have to replace the borrowed toy that he has broken? Why should I be punished because of insolence, or low marks at school?

It is easy to answer such questions as these casually or with a laugh, but it certainly is not wise. The need for interpreting life and its privileges and responsibilities is present in the case of children. In the case of boys and girls in their teens the need becomes not less, but possibly greater.

Inspiration

Lastly, the home must be a place of inspiration. "Dad did it, and so can I," said a boy of thirteen recently. "He

made a grade of A in school at the same time that he worked as a newsboy to help support his mother. Why shouldn't I earn money while I am in high school?"

"I'm ashamed to complain about the hard work that I have to do in the office," said a girl of twenty. "Mother isn't well. She has six in the family and takes in roomers besides. Yet she is never too tired to go to church on Sunday, though she needs the extra hours of sleep much more than I do. She must wear old clothes, but she never looks shabby. Mother is wonderful!"

I met a young woman in the co-operative bank the other day: As she placed her book in her purse, she said with a laugh: "We've begun to pay Kate's college bills, you see. That's what Mother and Dad did for us, and if they hadn't done it, we would have had to go to work after high school. Dad and Mother are fine examples of the value of thrift." Kate, whose college education was in this manner being insured, was three months old!

On the desk of a well-known surgeon there is a little framed motto which reads: "Smile. Wait. Then try again." When he saw me looking at it, he said: "Mother was a widow, and I was a very difficult boy to manage. Sometimes when I was determined to argue until I had gained my point, she would quietly leave me alone. After spending some time in the garden or in her room, she would come back smiling. Usually she offered me a drink of lemonade or a cake, telling me she would talk over my problem over with me at bedtime, if I still wished to discuss it. The years went by, and then my own boy, Jack, was driving me mad with his pranks and his insolence. One day Mother sent for me to come and see her. Opening her Bible, she took from it this little, old motto. She gave it to me, saying: 'I often needed to use it when you were in your teens. If I were you, I would try it in your dealings with Jack. Sometimes it worked wonders with you.' Mother was a wise psychologist," he added with a smile. "I wish I could be more like her."

A good home endeavors to protect the children physically, mentally, socially, and spiritually. It patiently and persistently teaches those things that will make for wise judgments and good habits; it lovingly and hopefully trains the children until the character traits have become fixed. A good home interprets life, and it inspires the children both by precept and by example.

Dr. Grenfell was a great soul. If his definition of a good home could be accepted and used by the young fathers and mothers of today, this old world would be a much happier and safer place for children.



Loder

"THE HOME IS THE FOUNDATION STONE ON WHICH
THE CHILDREN BUILD FOR SUCCESS OR FAILURE"

—DR. WILFRED GRENFELL

A Goal for the Home Department

By GEORGE M. DODSON

Of the many goals which might be advanced for the Home or Extension Department, here is one which—so it seems to me—should be given more consideration than it commonly receives.

It should be the aim of the Home Department superintendent or visitor, not so much to do more for the members as to encourage the members to do more for themselves and for each other.

In this way the department, in the course of time, will become better able to care for its own needs and even to contribute largely to the program of the church school. Of course, leaders will be needed to correlate and guide the various activities, but as much as possible of the actual work of the department should be handled by the members themselves. This is in no sense an impractical suggestion.

It is time for us to change our viewpoint toward the Home Department, and to begin to look for those individuals and those elements which can be built up until the Home Department becomes a strong, resourceful unit of the church school. Underneath the weaknesses

caused by age and sickness will be found many bits of strength which may be combined into a total power needing guidance rather more than help, and understanding co-operation rather more than sympathy. Nor should it be forgotten that many in excellent health, for one reason or another, are Home Department members. With so much Christian work to be done, it would be wastefulness of the worst sort to fail to use their energy and ability.

The superintendent or visitor should train herself to ask, before undertaking a task, "Is there someone within the department who could do this, even though it might take him or her longer to do so than myself?" If the answer is "Yes," as it quite often will be, then the way is clear to go a step nearer to a self-sufficient Home Department. While the member takes care of the task given him, he finds new joy in living and a new feeling of usefulness. When the member, after some training, has learned to do the work well, the leader will have more time in which to turn her activities in new directions.

International Sunday School Lessons

Theme: Some Great Christian Teachings

Aim: To familiarize the pupil with great Christian teachings with a view to building up Christian faith and life

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1939, by the International Council of Religious Education and are used by permission.

LESSON 5—NOVEMBER 2

Sin and Its Consequences

Genesis 3: 1-24; Psalm 14: 1-3; Jeremiah 17: 9-10; Mark 7: 20-23; Romans 1: 18-32; 6: 23; Galatians 6: 7-8; James 1: 13-15; 1 John 1: 5—2: 6; Revelation 22: 10-12

Galatians 6: 7-8

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

1 John 1: 5—2: 6

1: 5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

2: 1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

KEY VERSE: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John 1: 9*

TO BE READ EACH DAY

Oct. 27. M. What Sin Is. Romans 14: 13-23

Oct. 28. T. The Harvest of Sin. Galatians 6: 6-10

Oct. 29. W. Confessing Sin. 1 John 1: 5-10

Oct. 30. T. Cleansing from Sin. Isaiah 1: 16-20

Oct. 31. F. The Blessedness of Forgiveness. Psalm 32: 1-7

Nov. 1. S. New Creatures in Christ. 2 Corinthians 5: 14-19

Nov. 2. S. Sin No More! John 8: 3-11

SCRIPTURE SAYS—

By W. W. Adams

We live in a day when sin is belittled, condoned, ignored, or denied, but it is foolish to maintain this attitude any longer. Logical or otherwise, sin is here. I know that sin is a fact. First, I see its results. In myself and in the entire human race the results of sin are painfully manifest. Sin's destruction of all good is increasing to the point where men are burdened unto despair. Let him who denies sin find a more appropriate word for that which drags men and nations down to ruin. Secondly, God's word confirms my own observation and experience. "All have sinned, and come short of the glory of God" (Rom. 3: 23). This is the voice of Scripture, the voice of God. Lastly, my conscience tells me that sin exists. Blind me to the rest of the human race, blot out of my mind all memory of God's word, and still the voice of God speaks to me through my conscience to the effect that I am a sinner. I cannot live up to my own

ideals; I disappoint my parents and friends. In God's sight the failure is infinitely more apparent.

The word *sin* means "missing the mark." Out of this basic idea grows all that we know as sin. The assumption is that we live in a world that has meaning. We are here for a purpose. We have work to do, service to render. Only one can define that purpose and outline the work. That one is the Creator of all things, including ourselves. God has work for us to do. He sets immediate goals and one final goal for us. To sin is to miss the mark, to fail to achieve the goal he sets.

I. Sin Leads to Death (Gal. 6: 7-8)

"Be not deceived," writes Paul. Quit being led astray, deluded. Quit wandering around; quit thinking and acting contrary to fact.

"God is not mocked." To mock God is to sneer at, or to deride, God. It is, in this context, to deny the idea that to do wrong will bring a harvest of sorrow and punishment.

Paul argues the point and gives the causal idea underneath it. "For whatsoever a man soweth, that shall he also reap." The law of the harvest is inexorable. In nature, a seed brings forth fruit according to its kind (see Gen. 1: 12). So here, in spiritual matters, every sowing brings forth a harvest, and a man shall reap exactly that which he sows. One may sow either of two kinds of seeds, with two corresponding harvests. A man may sow to the flesh: his fleshly, carnal, human nature—his physical self. He sows ideas, words, deeds. He sows to the flesh by yielding to his fleshly desires, doing that which satisfies his animal nature. Such sowing is sure to yield a harvest—corruption! Is there a more unpleasant word than *corruption*? It is to become depraved, to decay, perish, die (see 1 Cor. 15: 50; Rom. 8: 21). It is true, therefore, that sin leads to death. This harvest of death is not reserved wholly for the future. The harvest begins here and now, continues as long as sin remains, and comes to its full fruition in the future.

Every act of sin has its own harvest of decay and death. One cannot sin for even one minute and escape death as the penalty. If one misuses a minute of time or an ounce of energy, he may turn to God, receive forgiveness and have the guilt removed; but there is death just the same. God will not give him back that minute or that energy. The sinner will terminate his life on earth, short in character and in achievement as measured by his possibilities and God's plan for him. So, then, death is the constant, inescapable penalty of sin; and unless sin is broken and mastered, the final penalty is eternal death. This harvest of death is not something that God, to maintain his authority, imposes arbitrarily upon the sinner. As long as God respects the laws he has made, this harvest is inescapable. If God should set aside the law that operates between sowing and reaping, then God would be introducing the principle of lawlessness. If God is going to maintain order in his universe, law must operate in every realm.

Or one may sow to the Spirit. "He that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6: 8). See also Hosea 10: 12; Luke 16: 25; Romans 8: 11. In the first sowing, one sows to his (own) flesh. In the second sowing, he does not sow to his own spirit; he sows to the Spirit, the Holy Spirit. His own spirit is too interlocked with his depraved nature, is too sinful, to be a safe and adequate depository for the spiritual seed. Only by sowing to the Spirit, God's eternal Spirit, can one hope to reap everlasting life. In each kind of sowing, only the future life enables the seed to mature and bear the full harvest.

II. Sin Drives God Away (I John 1: 5-10)

Another way to summarize the idea of these verses is to say that sin makes fellowship with God impossible. Everything grows out of the basic truth announced in verse 5. Jesus spoke not his own, but his Father's message (John 3: 11; 12: 49; 17: 8). He gave this message to his disciples. They in turn passed it on to others. And this is the message in essence: "God is light"—absolute light; holiness unto perfection. What physical light is to the physical world, including man, God is to the non-physical world, including man's moral and spiritual nature. God has made this light available to us in Jesus Christ. He is the light of the world (John 8: 12). This light comes to us as truth, wisdom, purity, holiness, beauty, love.

1. *Sin Robs One of Fellowship with God* (vs. 5). Now the word "fellowship" means commonness or communion. John

had made known his purpose in passing along Christ's message to his readers (vs. 4). It was to enable them to enter into commonness with the Father and the Son, and with the saints. This fellowship is the Christian life in its very essence. Sin makes this fellowship impossible. Sin is here described as "walking in darkness." To walk in darkness is to live and act according to ignorance, and in line with one's corrupt, animal nature. It is to live contrary to God's nature and will. Professing to have fellowship with God does not give fellowship. The only test by which we can determine whether or not we have fellowship with God is our "walk"—our living. Walking in darkness, or living in sin while professing to have fellowship with God, results not only in making that fellowship impossible, but also in reducing our profession to a "lie." It marks us as among those who "do not the truth."

2. *Walking in the Light Brings the Opposite Result* (vs. 7). "If we walk (habitually) in the light, as he is in the light." That is, if we live in accordance with God's very nature and his revealed will. Note the norm by which we measure our walk: "as he is in the light." There can be no compromise, no halfway measure. If we let the light of God to be our guide, two results follow. We enter into Christian fellowship—sharing the life of the Father, the Son, and the saints (vss. 4-5). And through the blood of Jesus Christ we receive constant cleansing "from all sin." One cleansing is not sufficient. Sin remains with us always while on earth. We need daily cleansing, purifying. Walking in the light gives to us both divine fellowship and sanctification.

3. *The Result of Denying Our Sin* (vs. 8). "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "Sin" here is singular. It refers to our corrupt, depraved nature. Conversion does not destroy that nature entirely. The sin principle or tendency is always ours. If we deny this fact, what are the results? "We deceive ourselves"—cause ourselves to err, to wander from the truth. We do not deceive God. To confess our sin is the first evidence of divine illumination, and it is the initial step in walking in the light.

4. *The Result of Confessing Our Sins* (vs. 9). "If we confess our sins." Note the plural—"sins." Our sinful nature (vs. 8) breaks out in sinful deeds. To confess these sins enables God to remove them and to free us from guilt. God is faithful to his nature, as love and mercy; faithful to his word, to his promise to forgive. He is also just, righteous. He acts in line with all law, including the law of his own nature.

Now, when the sinner confesses his sins, God's very faithfulness to himself leads him "to forgive us our sins, and to cleanse us from all unrighteousness." In confessing sins to God, the sinner is first justified, redeemed, and then is constantly forgiven and cleansed. Thus, progressively, he realizes the fullness of his salvation.

III. Sin Thwarts God's Purpose (I John 2: 1-6)

John writes with the tender affection of a father: "My little children." His purpose in writing these things (1: 5-10) is that they "sin not." God's will and highest purpose for us are not realized in forgiving our sins. His purpose is that we sin not.

1. *God's Remedy for Sin* (vss. 1-2). The sinner need not despair because he has sinned. He has in Jesus Christ a way of escape. Jesus Christ is the Righteousness One: he has fulfilled and given expression to God's nature and law. He has satisfied both God's love and mercy and his justice in abiding by law. He therefore has ground, a basis, on which he can be our advocate and plead for us before the Father. Sin has made us rebels. We are on trial. Jesus pleads our case on the basis of his, not our, righteousness. Both Jesus and the Spirit are our advocates (paraclete, John 14: 26). Before Christ came, man's confession of sin, plus his sin-offering (Ezek. 44: 29), satisfied God's angered, outraged nature and will. Now Christ is our propitiation; he reconciles us to God. In him our sins and those of all men may be removed.

2. *How We Know That the Remedy Is Ours* (vss. 3-6). How do "we know that we know him"? How may we be sure that we are reconciled to God? Only by keeping his commandments and doing his will. Does professing to possess God's remedy for sin make it ours? Read verse 4. Making that profession, while disobeying God's will, makes us liars and discloses the fact that his word is not in us. In whom is the love of God perfected? How do we know that we are in him? Read verse 5. Only by keeping his word, doing his will. Does professing to "abide in him" make that true of us? (Read verse 6.) To make that profession obligates one "to walk, even as he walked."

LESSON APPLIED

By Howard K. Williams

Purpose. To reveal what sin is and does, to show how hateful and destructive sin really is, and, above all, to make known the only remedy for sin.

Preparation. With the subject, "Sin and Its Consequences," in mind, read all of the Scripture passages. Consider

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thoughtfully the whole matter of sin. Spend much time in prayer, for we—all of us—sin, and stand in need of forgiveness.

All Have Sinned

A story is told of a Hindu who was caught in dishonesty and brought before the judge. "What have you to say for yourself?" the judge asked. "Nothing," said the man. "I am guilty." "Then you shall be hanged," sentenced the judge. "If you will free me, sir," pleaded the man, "I will give you this seed which will produce fruit of pure gold, under one condition." "And what is that condition?" asked the judge. "It must be planted by a person who has never committed a dishonest act," the condemned man replied. "Then I must admit that I cannot plant it," the judge answered reluctantly. "I shall pass it over to the king." But the king said, "I cannot plant the seed, for when I was a youth I filched from my father's treasury. I shall give the seed to my prime minister." The prime minister said: "I must admit that in collecting the taxes I have kept back some for myself. Since I cannot plant the seed, I shall hand it over to the captain of the Citadel." "No! No!" cried the captain. "I have held back a part of the soldiers' pay. I cannot plant the seed. I shall give it to the priest; he is a godly man." "I am very sorry," responded the priest, "but I have held back for my own use a part of the tithes meant for God. It would be of no use for me to plant the seed." Then said the culprit to the judge, "Your Honor, it looks to me as though no one is without guilt."

The parable is true to life. Paul rightly declares, "For all have sinned, and come short of the glory of God" (Rom. 3: 23). And Jesus said, "He that is without sin among you, let him first cast a stone at her" (John 8: 7). This lesson, therefore, is addressed to every one of us. However we may try to excuse ourselves, we must admit that we are sinners.

What Sin Is

The words which the Bible uses for sin are descriptive of it:

"Debts." We are taught to pray, "Forgive us our debts." Sin brings us into debt to God and to man. We owe and we do not pay. Some debts we have incurred, we can never repay.

"Missing the mark." The archer lets fly his arrow and it misses the mark. A target is set for our lives, but we keep missing it. Who can say that he has fulfilled God's plan? Or that he has measured up to all that men expect of him? Or even that he has achieved his own ideal for himself?

"Lawlessness." America is a lawless nation. If no policeman is near, we run past traffic lights—then joke about it. We have no greater regard for the commandments of God. We hear good (?) church people say: "You go to church; I'm going on a picnic this Sunday." Lawlessness is sin.

"Disobedience." Similarly, sin is disobedience, for God has made clear to men what his will for them is. "Don't," says God; yet men "do."

"Trespass." We are familiar with the signs which read: "No Trespassing, under penalty of the law." To ignore God's warning signs, to break his laws—that is sin.

"Falling short." This is another expression used for sin.

"Almost" will not avail;
"Almost" is but to fail."

To jump almost across a stream is to fall in. Almost to reach a destination is not to reach it.

"Defeat." We are placed here, not to be slaves, but to be conquerors. Evil, however, holds us fast. We are in the grip of war, of personal hatreds, and of low ideals; hence, we are defeated. Such defeat, when we might be victors, is sin.

"Disharmony." This is a musical term. Our lives fail to make divine music. They create a discord. That is sin.

Jesus did not deal primarily with specific sins. He went to the heart of the matter and spoke of sin, the corrupt life within the tree which makes evil and poisonous all the fruit which the tree bears.

How Serious a Matter Is Sin?

Some are inclined to minimize sin. They say: "Sin really is not so bad. It is like a green apple. Give it a chance and it will ripen into good fruit." Their illustration is incorrect. They should say, "Sin is like a wormy apple." A wormy apple will never become good fruit.

Look about you and see if sin is bad. Today a woman told me that she had recently moved into a new neighborhood—all new houses, yet she said, "It is so noisy from drunken parties that we cannot sleep." Whether we look at the world at large, and see the nations hating and fighting each other, or look within the nation, and see the crime, the graft, and the greed, we must admit the seriousness of sin. See the locks upon the doors, the many keys for the safety deposit boxes; see the revolvers carried by the police officers; see the overcrowded prisons; see the broken homes and the wrecked lives; see the wan faces of underprivileged children.

Figure up, if you can, the cost of sin.

We are accustomed today to fabulously large figures, but even such figures cannot express the full cost of sin. It must be measured not only in dollars, but also in terms of lives and human happiness. It has been estimated that in the last war thirty million lives were maimed or lost. A stupendously great sum of money was wasted. With that great sum, every family in the United States, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany and Russia could have been provided with five acres of land worth \$100 an acre, with a \$2,500 house upon it, and \$1,000 worth of furniture. Every city of twenty thousand or over could have been provided with a five-million-dollar library. Also with a ten-million-dollar university, and perpetual salaries for 125 teachers. What the present war will cost in men and money, no human mind can imagine. All the result of sin!

How Sin Gets Its Start

How does sin get its start? Read Genesis 3: 1-24 and you will find the answer. Sin enters when men heed the voices round about them, instead of obeying God's voice. God said concerning the tree of the knowledge of good and evil, "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." The serpent said unto the woman, "Ye shall not surely die." Eve looked. The fruit of the tree appeared pleasant and desirable, and she yielded. The separate steps of progress into sin may be easily traced: (1) Satan's Question. It raised a doubt; sowed the seeds of distrust. (2) Satan's Assertion. He contradicted God. Sometimes it seems easier to believe a falsehood than to believe the truth. (3) Satan's Promise. Remember Masfield's line: "The devil takes sweet shapes when he tells lies."

Just a *little* sin! But it is in that insidious way that sin starts. A little boy came crying to his mother. "Mother," he said, "my sweater won't button right." "My child," she answered, "you have started wrong. You have the first button in the second hole." A little thing, but it caused the trouble. That is how sin gets in. James says, "Drawn away." First, one is drawn away; then he is enticed into doing the desired thing; then he sins, which is death. Illustrations come to mind—illustrations from history, from literature, from experience. You have known people who loved the Lord; then they formed a friendship with someone who did not honor Christ, and by them were drawn away from higher things.

The Only Cure for Sin

"There is one, even Christ Jesus, who is sufficient for thy condition." That

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was the word which came to George Fox after his long search for forgiveness for his sins. Read carefully 1 John 1:5—2:6. Christ alone can show us sin in its true colors; in Christ alone is our hope. Satan offers us beauty and gives us nothing but the ashes of a burned-out life. Christ takes away the ashes and gives us beauty. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The question that interests many young people: "How can I know what is right and wrong?" In other words, "How can I know a sin when I see one?"

Wanted: A Sin Detector

If the ingenious inventor of the lie detector could expand his invention to include all kinds of sin, he would perform an invaluable service. Some people may feel that we already have a "sin detector"—the conscience. Generally speaking, this is true. There is a sense in which the voice of conscience speaks for God. However, it is also true that the conscience is "socially conditioned," that its judgments of right and wrong may be taken over from our surroundings.

To illustrate: I generally allow myself to be guided by my wristwatch, but sometimes I listen to the radio signals originating from Arlington, and thereby set my watch. Generally, also, I am guided by my conscience, but occasionally I need to check my conscience by a higher moral authority.

Dr. Frank Fagerburg has written a popularly priced book that youth leaders will find helpful with this topic. In *This Questioning Age*,¹ when Dr. Fagerburg discusses "How Determine What Is Right?" he mentions four questions that are useful as criteria:

1. "This thing you are planning, are you willing to let the world know about it?"
2. "Are you willing to have it become a common practice to all?"
3. "This thing about which you are confused, would your heroes approve it?"
4. "What will this do to you personally?"

In a recent issue of *Young People* appeared the famous story by Charles M. Sheldon, in which a group of young people agreed to live by the motto, "What Would Jesus Do?" Is not this the question which Christians always must ask? The mind of Christ becomes the authority by which we set our con-

sciences and determine our behavior. Any act that would not merit Christ's approval becomes for us a sin.

"Be Sure Your Sins . . ."

Today's lesson teaches that sin is inevitably followed by punishment, and that "whatsoever a man soweth, that shall he also reap." Margaret Slattery has portrayed graphically this truth for young people. Her book, *The Two Words*, draws from the experience of young people to show that the end of the road is always determined by the choices we make along the way.

Two boys played truant from school to go nutting. They repeated the truancy again and again until the experience ended with a frightful accident with a gun.

After attending a dance, some young people stopped at a beer parlor for refreshments. Then followed some reckless driving, pursuit by the police, arrest, disgrace.

A girl copied French translations—which was discovered, humiliated, expelled.

The moral standards of a college student slipped away one by one, until a final escapade brought his dismissal from college.

In each case, the pattern is the same. A young person engages in a minor sin, which develops into a major sin, and finally leads to misfortune and catastrophe. Their sins caught up with them. While these incidents are by no means exceptional, not all sinning ends as tragically or as dramatically. Not all young people who play truant pay so tragic a price. Some persons stop at beer parlors without the aftermath of arrest and disgrace. For every student whose "cribbing" is discovered, there may be several who "get by." Many college students of questionable morality succeed in reaching graduation. But this does not refute the principle that sin is always accompanied by a penalty.

Your sins may not be discovered, but they will discover you. They will tear away your integrity. They will humiliate your sense of honor. They will fill you with unholy desires. You may present a "white-wash" finish to the world, but you will know what manner of structure lies underneath, and so will God.

For Discussion

1. Is it always safe to "let your conscience be your guide"?
2. Discuss Dr. Fagerburg's criteria for determining what is right.
3. What changes in moral standards have taken place in recent years?
4. Is it generally true that people have lost a "sense of sin"?
5. Name some things considered "sinful" that were not so regarded a century ago.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Life's Wrong Turns.

PRELUDE. "O Day of Rest and Gladness."

INVOCATION. "Come thou Almighty King, Help us thy name to sing, help us to praise: Father! all glorious, o'er all victorious, come and reign over us, Ancient of Days!" Amen. (Charles Wesley.)

WORD OF DIRECTION. "For all have sinned, and fall short of the glory of God" (Rom. 3:23, R.V.).

HYMN. "Come, Every Soul by Sin Oppressed."

SCRIPTURE. 1 Kings 8:44-53.

PRAYER. Our Father, who art in heaven, in the world, and in the hearts of thy children: incline thine ear unto us, we pray, that we may have the joy of knowing that thou hast heard us. We confess that we have turned our feet into wrong paths; we have done the things we ought not to have done, and we have left undone the things we ought to have done. Forgive us we pray. Turn us about that we may walk before thee in newness of life and cleanness of soul. In the name of Jesus Christ, our Lord. Amen.

HYMN. "O for a Closer Walk with God."

THOUGHTS ON THE THEME:

Some of the super-highways that are being built are designed for automobile travel between two cities only. There are no crossroads, no intersections. If a traveler enters the highway at city A, he cannot miss his way; he will surely arrive at city B if he stays upon the road.

The road of life is not laid out in so simple a fashion. At every step we find that some decision must be made. Each moment requires a definite choice. If this were not true, if we found ourselves with but one road and one destination, all of the dignity and all of the freedom of life would be done away. God has trusted us to make the right turns.

But we do not always make the right turns. Often we make wrong turns. In other words, we sin. We disappoint God as he lovingly looks upon us, hoping that we shall not err, and waiting to help us if we will listen to him. Fortunately, our heavenly Father has arranged that the sincere seeker after goodness, if he will retrace his steps and return from his evil detour, may have forgiveness.

CLOSING HYMN. "Yield Not to Temptation."

BENEDICTION.

¹ Published by The Judson Press.

Repentance and Faith

Isaiah 1: 10-20; Ezekiel 18: 20-23; Luke 3: 1-14; 13: 1-5; 15: 11-24; Acts 2: 37-39; Romans 6: 1-11

Luke 15: 11-24

11 And he said, A certain man had two sons:
12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

KEY VERSE: *Repent ye, and believe the gospel.—Mark 1: 15b*

TO BE READ EACH DAY

Nov. 3. M. Father and Son. Luke 15: 11-24

Nov. 4. T. John Preaches Repentance. Matthew 3: 1-9

Nov. 5. W. Jesus Preaches Repentance. Mark 1: 14-15

Nov. 6. T. Paul Preaches Repentance and Faith. Acts 20: 17-24

Nov. 7. F. The Way of Salvation. Luke 7: 41-50

Nov. 8. S. Saved through Faith. Ephesians 2: 1-10

Nov. 9. S. A Triumph of Faith. Acts 3: 11-17

SCRIPTURE SAYS—

By W. W. Adams

Last Sunday's lesson gave primary emphasis to the consequences of sin. Only secondarily did the idea of God's remedy for sin appear. Today's lesson leads us forward in a beautiful way, for it sets forth God's plan for undoing the results of sin. Attention is directed to that which God requires of the sinner: *repentance and faith*. Adding these ideas to that of confession, as considered last Sunday, the picture is completed. Repentance and faith are words that go to the heart of the Old and the New Testaments. They are not theoretical, abstract terms. They define sharply that which is most urgent and practical in man's dealings with God.

There are two good reasons why it is difficult to get people to repent and exercise faith in God. The first is sin in some form or other. It is not our nature to admit that we need repentance and faith. These words have no meaning apart from sin and God's remedy for it. We like to feel that we are self-sufficient, independent. It cuts our pride to bow before God and acknowledge that we have wronged him, and that we are without hope apart from him. The second reason arises out of the ignorance and confusion of thought that prevail regarding the essential meaning of repentance and faith.

The English word "repent" comes

from a late Latin compound, *repaenitere*. *Re* means back again; *paenitere* is basically sorrow, pain, regret. This combination has colored the thinking of the entire English speaking world. Nearly all Protestants have the idea that the basic idea in repentance is sorrow for sin. Catholics have built upon the Latin their pernicious system of doing penance.

Now, both the Hebrew and Greek have words that express the idea of sorrow for sin. The Greek word is *metamelesthai*. It means, to have a care, be concerned, change one's opinion. This word is used of Judas in Matthew 27: 3. He was concerned, sorry; but he did not repent (see also 2 Cor. 7: 8). This word, in rare instances (as in Matt. 21: 29, 32), does come near to the true idea of repentance. But the great New Testament word for repent is *metanoiein*. This word calls attention to an act that centers in the mind, not in the emotions. It is something done with the mind; a change of the mind, thought, disposition, purpose. This, in turn, leads to a change in conduct and in life.

Genuine repentance involves the entire personality. The *intellect*, since it calls for thinking straight. The *emotions*, since it arouses a feeling of sorrow at having thought and acted wrongly. It is not regret at having been caught in sin, or of having to pay a penalty for sin; it goes deeper. It is genuine sorrow at having been in the wrong, even if known only to God and ourselves. The *will*, since it issues in a change of purpose

and in a determination to change the course of life so as to conform to the new purpose.

The parent idea back of faith is to tie, unite, join. So we have faith, trust, confidence. Thus, in Christianity, we unite with God through Jesus Christ. Beyond and above our natural senses, we tie ourselves to Christ. Repentance leads us to quit sin; faith unites us with the right. The two together bring forgiveness; they restore fellowship between the sinner and God. They open the door into the kingdom and make available the resources of the kingdom. They bring one into right relationship with God and with men. They issue, not in mere outward reformation, but in inward transformation that in turn corrects the life itself. God wills all men to come to repentance and by faith to enter into life (2 Pet. 3: 9). To that end he throws around us every good influence and force at his disposal.

I. The Call to Repentance (Luke 15: 11-16)

The Scripture story shows us repentance and faith in action. There are two sons in this story. The Scripture printed follows only the younger of the two. Let each student go on and read the story of the older brother, and so get the picture of the true Pharisee, ancient and modern, who by his actions shows that he feels no need of repentance.

According to the Mosaic Law, the younger son would inherit one-half as

much as the older son (Deut. 21:17). This son's request of his father to divide to him his portion of the goods seems innocent enough when one first reads it (vs. 12). Only as the story unfolds and we discover the boy coming to his senses (vs. 17) do we recognize that it was sin, insanity, that led him to wish to leave his father and his home. The boy was following his natural desires, but they were sinful desires. They led him into sin.

The home evidently was rich (vs. 17). The boy's share of the goods would be considerable. It appeared to the boy that if he could only get out from under the restraints, the yoke of his home, he would be independent, self-sufficient. In a far country he would know no ties, no responsibilities. He then would be free, he thought, to pursue his own purposes and pleasures.

The boy did not leave home the first day of his freedom (vs. 13); but shortly afterward, thrilled by his freedom, he set forth. Away he went—young, impatient, eager, well-to-do, hopeful.

The father knew, of course, that his son was headed for disaster and sorrow. But it was experience, and not fatherly counsel, which would bring this self-centered son to his senses. So it is with our heavenly Father in dealing with his sons who think they know of better places and ways than those which he has planned. God lets us try our ways!

Much history is summed up in the brief sentence, "and there wasted his substance with riotous living." The boy abandoned himself in sin—in debauched, profligate living.

God uses a variety of ways to call sinners to repentance. In this instance he permitted the young man "to spend all." Then he timed a famine to aggravate the situation. Soon the boy, hitherto care-free and irresponsible, "began to be in want." This was the first essential in bringing the boy to his senses.

Instead of repenting of his sin and returning to his home, the boy tried a substitute remedy. He soon found himself out in the field of another man, feeding swine. It most likely was all he could find to do. In the thought of a Jew, tending swine rendered one ceremonially unclean. Deeper and deeper the boy sank into sin and shame. Picture him trying to satisfy his hunger, eating the bean-like pods upon which the swine were feeding!

Away from home, wealth gone, steeped in sin that no longer satisfied, a famine raging, out with swine, hungry, and now friendless—for "no man gave unto him." The lines at last have all converged. The call to repentance arises out of utter shame and despair. In no other way could this boy be made to hear God's call to come to his senses.

II. Repentance and Faith (Luke 15: 17-20a)

The boy finally came to his senses. He had been following selfish, animal-like impulses—not conscience, not the heart. But coming to himself, he saw things in their true light. He perceived that he had limitations. He was not independent. He had been deluded in believing that happiness and success lay beyond the restraints of his father's house. He had thought he knew more than his father and society. He now recognized that his own ideas were born in ignorance and sin. At the end of self, heartbroken and lonely, he remembered his father's love, forgiveness, home, and plenty. The cruel, unrelenting mastery of sin and self over the boy had driven him to see that blessing and joy were in his father's house.

The boy had gone far beyond the feeling of regret and sorrow for his sin, far beyond the desire to reform. He had come to that which constituted genuine repentance and faith. He knew that he must change more than his feelings, more than his outward conduct. He must change his relationship—with his Heavenly Father and with his earthly father. What his father possessed drew him away from self and want, back to his father's house. He was in want: in his father's house there was plenty for the family, for the servants, and some to spare (vs. 17).

The boy repented: he resolved to go to his father. He had faith: he would throw himself upon his father's love and mercy. He would make a full confession. The confession is in two parts: First, "I have sinned against heaven, and before thee"—and in that order. Second, "And am no more worthy to be called thy son." That is to say, "I am your son, but I am utterly unworthy." This confession led to a petition: "Make me as one of thy hired servants." Note the word "as." "I am still your son; but I shall be glad to be made *as* a hired servant."

The boy's attitude, thought, purpose, heart have changed. Consequently, he changed his life. "He arose, and came to his father."

III. The Glorious Outcome (Luke 15: 20b-24)

The father responded quickly and fully to his son's change of mind and conduct. Ponder verse 20. The father saw him—he was looking, longing for his son. He had compassion—he suffered with his son. He ran to meet the boy; he did not wait for the son to do obedience and make confession to him. He fell on his neck and kept kissing him. The boy, ragged and sinful, was still the father's son. The father did not wait for

words, nor for doing penance. Action, bringing the boy back home, was all that was needed. The father was reconciled before the son asked for it.

The son tried vainly to make the speech he had planned (vs. 21). But the father's joy would not tolerate formalities. The boy's return was more eloquent than words. The father busied himself with completing the restored relationship. He quickly ordered the servants to make full proof of the son's restoration to the home. "The best robe" (cf. Zech. 3: 4-5; Rev. 3: 18). "A ring," a mark of wealth (Jas. 2: 2). "Shoes on his feet"—not worn by slaves. Then with the fatted calf made ready, the family would engage in appropriate festivities.

The last verse gives the reason why the father gave these orders. The son who had been dead to his true self, to home, to God, is now alive to all. He who had been lost to all that was good had now been restored. "And they began to be merry." This is in line with the two preceding parables: the Lost Sheep, the Lost Coin. Heaven rejoices when the dead come to life and the lost are found.

LESSON APPLIED

By Howard K. Williams

Purpose. To bring a spirit of repentance into the heart of each member of your class. We all need to repent frequently. To give also a spirit of faith, which should be joined with repentance.

Preparation. A careful reading of the Scripture passages assigned, with a view to gaining a clear understanding of repentance and faith, and the part which repentance and faith play in the soul's salvation.

What Is Repentance?

We should know the meaning of the words we use. Do we really know what repentance is?

It is not enough to say that repentance is being sorry for sin. It is that, but it also is much more. Judas, afterward, was sorry that he had sold Christ for thirty pieces of silver, but he never really repented. Judas' feelings were those of remorse.

When a man gets off the right road, no matter how far or how little, he must get back on that road, if he would reach his destination. This getting back upon the road requires that he knows that he has gone astray, that he wishes to be back upon the proper road, and that he take some steps to get back upon the road. That is to say, it requires knowledge, purpose, and action.

The prodigal showed these marks of repentance. He saw himself afar from home and recognized how foolish his con-

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duct has been; he decided that he would go home, and he *went* toward his home. Unless all three elements are present, repentance is incomplete.

The General Call to Repentance

Paul, in his famous sermon to the Athenians, called the attention of his hearers to the fact that they had done wrong to worship idols made of earthly materials by the craft of men. He concluded by saying, "And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30).

In the parable recorded in Matthew 21:28-31, Jesus told of a young man who said to his father, "I will not." Afterward, this son did as his father had bidden him. That is repentance. It is being sorry enough to quit the thing that is wrong. Since everybody is guilty of sin, the call to repentance is general, is to all.

In the passage from Isaiah (1:10-20), the prophet is pointing out to Israel her wrongdoing. He declares that their external acts of religion are of no avail, for they are not obedient in their minds. "Come now, and let us reason together, saith the Lord."

In the Lukan passage (3:1-14), John the Forerunner sounds the same note—a call to repentance. The world needs to hear John, but today it is not in a repentant mood. Terrible things are being done all over the world, unbelievable things in this so-called age of enlightenment! Our only hope lies in a genuine repentance, a new view of the sinfulness of sin, an ardent desire to become righteous, a determined turning back to and pursuing of the road that leads to God.

A Particular Call to Repentance

In Ezekiel 18:20-23, individual responsibility is emphasized. All will agree that people generally are wicked and should repent, but this is not enough. "The soul that sinneth, it shall die." While we suffer because of the sins of others, and while they suffer because of our sins, the responsibility for sin and the severest penalty for sin rest on the sinner. "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." Here the great doctrine of repentance is directly applied to our individual lives.

The same truth is emphatically presented by Christ in Luke 13:1-5. It had been intimated that the Galileans had suffered this fate because of their sins. Jesus turns the thoughts of his hearers from the Galileans and makes a personal application: "I tell you . . . except ye repent, ye shall all likewise perish."

The Promise to the Repentant

Whereas the wages of sin is death, the gift of God to the repentant is life. God never says to the penitent, "I cannot forget." He is always willing and glad to forgive the truly repentant. The promise of life and of the Holy Spirit is given to those who repent. In the parable of the Prodigal Son, the father was waiting for his son to come toward him with the purpose of living a different life. There is no promise, only the most solemn warning, to the unrepentant.

The Fruit of Repentance

Because God is desirous of forgiving the sinner does not make sin any the less tragic. It is not a cheap forgiveness that God offers. He gave his only Son to die on the cross, a sacrifice that shows how heinous sin is and how much God cares. Hence, we are not to sin that grace may abound.

If we truly repent, we shall bear fruit in a risen life. Our old life is then buried with Christ and our new life is spiritual. In some mission fields, the convert gives up his old heathen name and takes a new name as a Christian. This is a happy and significant custom. Many of the Samaritans, on seeing the changed attitude of the woman, and on hearing her testimony, were inclined to believe on Christ (John 4:39). Is your new life in Christ so evident that people note the change?

A Parable of Repentance

The familiar parable of the Prodigal Son is really a parable of forgiveness. Note that both of the sons, the elder as well as the younger, needed to repent. The younger son chose deliberately to leave his father's house and to waste his inheritance in riotous living. That sort of life was not thrust upon him; it was what he desired. He represents a large class of people who forget that all that they have has come from the Father above. They proceed with their selfish lives, leave the Father's presence, and waste their lives and their substance without any regard for his will.

The elder son equally needed to repent. Even though he had not committed the grosser sins into which the younger son had plunged, he was guilty of complacency and a spirit of self-righteousness. He displayed no real love for his brother.

The story strongly suggests that no one will repent unless he becomes conscious of his need to repent. Everyone else knew that the young man should change his ways, but that did not lead him to do so. There was no change in his condition until he saw himself as he really was. He "came to himself." Then, when he saw himself for what he

was, he recognized his need and decided to do something about it.

He decided that he would return to his father. In the parable the word "pros" is used. The son went *toward* his father. As soon as a sinner starts *toward* God, God can do something for him. We cannot tell just where man's part in conversion ends and God's part begins, but we know that man must really want God to do something for him before the work of redemption becomes effective in his life.

Note the marked contrast in the inner desire of the prodigal before and after his repentance. Before repentance, he said to his father, "Give me . . ." After his repentance he said, "Make me . . ." When a person is simply after *things*, he need not expect God to do much for him. But when a person wants God to *make something of him*, especially if he wants God to make of him a servant, God's power will be manifested at once.

The parable pictures what God will do for the truly repentant man, and the picture is very beautiful and heartening. The father ran to meet his son and greeted him with a loving, fatherly kiss. He placed on his son a robe of honor. He placed shoes on his son's feet—a sign of liberty, for slaves did not wear shoes. He put a ring on his son's finger—a mark of sonship and of dignity. There is no dignity in a life of sin. The father killed the fatted calf and arranged a joyous dinner party. There is no happiness like that which we experience when we are at home with the heavenly Father.

Faith, the Seal of Repentance

We will not go to a God in whom we do not believe. We will not change our standards for a God that we do not have faith in. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

VIEWPOINT OF YOUTH

By Kenneth L. Cober

Salvation comes through repentance and faith. But this is not the only method by which young people attempt to compensate for their moral failures. To appreciate the biblical method of salvation, it will be well to contrast it with some of the more commonly attempted substitutes for failure.

"Forget It"

Frequently people try to escape from a sense of guilt by closing their eyes. For them, salvation comes through the opiate of forgetfulness. Let them be confronted with their sin, and they will

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respond, "Forget it! What's the difference? These so-called moral standards are mere 'conventions' that inhibit our self-expression."

Treating sin as though it did not exist will result either in a complete annihilation of ethical feeling, or in a temporary period of relief that will be followed by bitter remorse. Thus, Lady Macbeth could not wash the stain of guilt from her hands. John B. Gough exclaimed in his later years, "I would give my right hand if I could get rid of the memory of the way I treated my mother."

"What's the Use?"

There are several varieties of fatalism that eliminate the power of volition, and turn behavior into something over which we have no control. Such is the psychological theory known as "behaviorism." In its crassest form, behaviorism teaches that our actions are entirely determined by our environment, and that we are "chemico-physical" organisms possessing no such thing as "will power." "We are merely pawns in the hands of the great god environment, so what's the use of trying to change our manner of life," says the thorough-going behaviorist. Equally fatalistic is an overemphasis upon the influence of heredity.

To those people who hold mechanistic views of life, who say to us, "You can't change human nature, so what's the use of trying?" we reply, "It is the genius of Christianity that it can change human nature. The evidence—millions of changed lives—is sufficiently clear for proof."

"She Gave Me of the Tree"

Placing the blame of your sin upon others is as old as the human race. In the Garden of Eden, Adam tried to escape the penalty for his sin by placing the blame upon Eve. "She gave me of the tree, and I did eat."

Leviticus 16 describes a ceremony of sending into the wilderness a "scapegoat," which carried on its back the sins of the people. Doubtless this explains the origin of our metaphor of making somebody "the goat."

Rather than face up to one's own guilt, it is easier to fasten the blame upon somebody else. When the city of Rome burned, Nero made Christians the "scapegoat." Somewhat later, the great Polycarp and other Asiatic Christians were martyred because the rulers deemed them responsible for a series of earthquakes.

This old custom is dreadfully contemporary. When the Reichstag burned, modern Germany blamed and persecuted the Jews. Oftentimes in crime waves or labor difficulties Americans lay a blanket condemnation on foreigners or racial groups.

"I Know It Is Not Right, but——"

This method of explaining away our sins has such prevalence that almost everyone is acquainted with the technical word "rationalization." By clever mental manipulation, a person is able to justify his behavior until black looks white, and sour tastes sweet. There are "straight thinking" and "crooked thinking." Adding years to one's schooling does not guarantee that a person's thinking will be any straighter. It may make him only more adept in rationalizing his "crooked living."

A Better Way

Notice that not one of these alternatives to repentance succeeds in getting rid of sin; they merely help one to live with his sin without too great discomfort. Only through repentance and faith can sin be dealt with successfully. Real Christians do not try to camouflage their sin, or try to fool themselves or others. We know it for what it is, and we face it squarely. Then with God's help, we turn our backs upon it and walk "in the way everlasting."

For Discussion

1. What are some of the ways in which people attempt to deal with sin? What is the consequence of each?
2. When a person repents of a particular sin, how does he receive power to remove it from his life?
3. What was the "faith" of the prodigal son?
4. The 15th chapter of Luke contains the parables of the lost sheep, the lost coin, and the lost son. Consider as a definition of "lost," something that is not where it belongs."

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Selecting the True Path.

PRELUDE. "I Am a Stranger Here upon a Foreign Strand."

INVOCATION. "Our God! we love thee, not because we hope for heaven thereby, nor yet because if we love not, we must forever die. Not with the hope of gaining aught, not seeking a reward, but as thyself has loved us, O ever-loving Lord!" Amen. (Adapted from the hymn, "My God! I love Thee.")

OPENING TEXT. "Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14: 5-6.

HYMN. "Lamp of Our Feet, Whereby We Trace."

SCRIPTURE. Hebrews 6: 1-12.

MEDITATION ON THE THEME. (May be presented by an adult member of the school.)

"I have made up my mind!" With what relief these words are spoken by one who has been torn by a time of indecision! A young man who has been tempted to leave school and go to work so that he may have pocket money, finally decides to continue with his education. How happy he is when the choice is made! His path will be hard, but he knows he is doing the best thing.

But this cannot compare to the satisfaction which a man or a woman, a boy or a girl, experiences when the choice has been made between good and evil, between following Christ and living a selfish, materialistic existence. "I have made up my mind!" The true path has been chosen, the wrong turns of earlier days are forgotten in the new enthusiasm to stick to the godly way for life. Half the battle was won by John Bunyan's *Pilgrim* when he tore himself from the discouragement of his family and friends and actually strode out on the road that led to the wicket gate. And half the battle is done for us when we can turn our eyes Christward and say, "I am going that way. I have made up my mind!"

HYMN. "I'm Pressing on the Upward Way."

RESPONSIVE READING.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

"For he looked for a city which hath foundations, whose builder and maker is God."

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

"For he looked for a city which hath foundations, whose builder and maker is God."

"For the Lord knoweth the way of the righteous."

"For he looked for a city which hath foundations, whose builder and maker is God." (From Ps. 1 and Heb. 11: 10.)

PRAYER. O Lord of life and growth, we hold in remembrance the many who have had the courage and faith to blaze new trails through ignorance and unbelief. Grant us, we pray, courage to follow in the true path laid out for us. Keep us from straying. In thy holy name. Amen.

CLOSING HYMN. "The Son of God Goes Forth to War."

BENEDICTION. "Lord, let us now depart in peace, who in thy name are gathered here; disclose the brightness of thy face, and be forever near." Amen.

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LESSON 7—NOVEMBER 16

Union with Christ

John 14: 20; 15: 1-10; 17: 21-23; Romans 8: 9-10; 1 Corinthians 6: 15-20; 2 Corinthians 5: 17; Galatians 2: 20; Ephesians 2: 20-22; 3: 17-19; 4: 15-16; 5: 29-30; Philippians 3: 9; 4: 13; Colossians 2: 6-7

John 15: 1-10

1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

KEY VERSE: *Abide in me, and I in you.—John 15: 4a*

TO BE READ EACH DAY

Nov. 10. M. Union with Christ. John 15: 1-10

Nov. 11. T. One Body in Christ. Romans 12: 1-8

Nov. 12. W. One Spirit in Christ. Ephesians 4: 1-7

Nov. 13. T. Having the Mind of Christ. Philippians 2: 1-11

Nov. 14. F. Alive with Christ. Ephesians 2: 13-22

Nov. 15. S. Members of Christ. 1 Corinthians 6: 15-20

Nov. 16. S. Partakers of the Divine Nature. 2 Peter 1: 1-8

SCRIPTURE SAYS—

By W. W. Adams

How blessed the thought that we may unite with Christ and through him receive the Father's resources for fruit bearing, by means of which we glorify the Father himself! Yet this thought, in some of its aspects, is difficult. How baffling to the intellect, this entire concept of union with Christ!

Union with Christ, in idea and in experience, goes deeper and rises higher than the intellect can fathom. This is because it concerns and affects the entire personality. It is in fact the union of two persons—in heart, mind, purpose, will, and emotions. If we cannot explain the life of an individual person, of Christ, or of ourselves, then the union of two persons must be more baffling still.

Moreover, we are coming more and more to see that the mysterious is not to be denied or rejected merely because it is mysterious. It is mysterious only to those who live on the surface of things, who allow only part of their God-given powers to function, who see only the most apparent realities. In a downtown area in Philadelphia, the Pennsylvania Railroad a few years ago constructed a large station, most of which is underground. For more than two years throngs of people moved freely on the surface of the earth, unaware of the fact that below them armies of men, equipped with modern machinery and building materials, were constructing a little city beneath them. The reality of

all of this activity and life did not depend upon the awareness of the crowds above.

So it is with the truth of our lesson today. Those who know union with Christ in experience would never for a minute assume that they could explain their possession fully to those who have never experienced it. And they would insist that each reader study all the Scriptures listed. They are rich in meaning and helpfulness. They come out of the deepest experiences of the two greatest interpreters of Christ—John and Paul.

I. Union of Christ and the Father (John 15: 1)

Allow me to translate this verse literally. "I am the true vine, and my father is the husbandman." Before seeking to understand Jesus' meaning here, one should have a clear idea of the antecedents of this bold declaration. The Old Testament picture is given in Isaiah 5: 1-7. Read the passage carefully. Observe the central ideas: the familiar Palestinian scene of the vineyard, used to portray the relationship between Israel and Jehovah. Jehovah's thorough preparation of the vineyard, his expectation of grapes, his keen disappointment in the fruit—wild grapes! God's purpose with Israel—to fill the earth with justice and righteousness. His disappointment in Israel's fruitage of injustice and unrighteousness. The judgment upon Israel for her failure—utter rejection and desolation.

Jehovah, through the centuries, tried in every possible way, to save Israel unto

his purpose and plan. Through the prophets he rebuked, warned, pleaded with Israel, to fulfill the mission to which he had called her. (Read again Gen. 12: 1 ff.) Finally through the Son, he gave Israel her full and final opportunity. But it was all to no avail. Seeing that Israel's leaders were determined to reject him, Jesus in solemn words rejected Israel. "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21: 43). Israel had failed: through her he had not been able to utilize his resources and to perfect his plan for the human race. Jesus now becomes the true vine: he will not fail. He will be true to the Father, the husbandman, the Creator and Lord of the vineyard—his eternal, spiritual kingdom. Into this blessed union he will draw the despised Gentiles.

The Father is the husbandman (literally, "the earth worker," the one who creates, prepares, tills, manages, owns the vineyard). His purpose may be thwarted in either of two ways: the failure of the vine to function properly in making available to the branches the husbandman's resources for fruit bearing, or the failure of the branches to utilize those resources in fruit bearing. The husbandman, God the Father, has never failed and shall never fail in doing his part. Now the vine, the Son, will not fail—for he is the true vine. While the burden of this passage falls on the branches, the basic fact is that of the perfect, eternal union of Christ and the Father—this union being described here in terms of function only.

II. Union of Christ, the Father, and the Disciples (John 15: 2-3)

This threefold union is not apparent at first sight. Note three small words: the *branch, me, he*. The word *branch* is used figuratively: Jesus is talking about his disciples. The branch is in Jesus—"me." The Father (he) purges the branch. So we have here the union of the Father, the Son, and the sons—disciples.

This union brings to our attention several important facts. First, the disciple (branch) is in Jesus—"in me." Nothing is said here of the joining of Christ and the disciple, the initial experience in this union. How such a union can be effected is answered elsewhere. It is already a fact in this context.

Second, the purpose of this union is fruit bearing. This is abundantly clear from the phrases, "that beareth not fruit," "may bring forth more fruit." What that fruit is finds an answer in the Bible as a whole. The passage in Isaiah, referred to above, mentioned justice and righteousness.

Third, failure to bear fruit leads to rejection. This troublesome idea becomes more disturbing in verse 6. Let no one of us permit ideas we may have picked up to blind us or lead us to deny, the truth announced in this verse. Once the branch, the disciple, is "in me" (Jesus), he may become either *barren*, leading to removal from the vine, or *fruitful*, leading to discipline that will issue in "more fruit." Let this failure to bear fruit, on the part of one who is in Christ (he is *in Christ*; it is a reality, not just an empty profession), with its fitting penalty of removal from the vine, take its rightful place alongside other scriptural ideas, in seeking the total picture of the biblical teaching on the subject of union with Christ. One thing is clear: barrenness or fruitfulness depends solely upon the disciple's relationship to Christ—vital and healthful, or mechanical and dead. The disciple makes the choice: he can choose to maintain a vital relationship or one that is void of vitality.

Fourth, bearing fruit unto God brings a strange but inspiring double reward. God will "purge" the branch—prune, doctor it. He will cleanse, purify, correct the disciple. He will remove all non-essentials of purpose, desire, plan, activity. This is a painful process. But it is also a blessed one, for its purpose and result is the bearing of "more fruit." Blessed reality! Recall last Sunday's lesson—the barrenness of sin, the folly of substituting our wills for the Father's. Then picture the human race today as it illustrates again, and most painfully so, the barrenness of life when one forsakes the will and plan of God.

Those who do bear fruit unto God see the twofold aspect: God removing all who will not bear fruit unto himself, and purging, cleansing, the fruit bearers with the purpose in view of "more fruit." As surely as God exists, the bitter lot of humanity today is but the prelude to an era of greater fruit bearing in God's kingdom. The vital question is—am I being removed, or am I being purged, in this day of crisis and judgment?

Fifth, the disciples are ready for fruit bearing (vs. 3). They are in Christ, and through his word to them, they are clean, pruned, fitted for doing his will. Try to see the full scope, meaning, and value to the disciples of all the teaching that Jesus had given to them. What had it pruned off, purified, modified?

III. Union with Christ Essential to Fruit Bearing (John 15: 4-5)

This truth, implicit in the preceding verses, is now stated clearly. We have here:

1. *A Declaration of Fact*: "I am the vine, ye are the branches." Try to picture the intimate relationship and perfect harmony that exist between the vine and the branches, between Christ and the disciples—in purpose, in life, in function, in ends achieved. This union, this vital, relationship between Christ and the disciples, is one which Christ himself, as the vine, brings about.

2. *A Command*: "Abide in me." Christ, having created the union of disciples with himself, charges the disciples with responsibility for maintaining that union. He, the true vine, will not break the union, casting off the disciples. Will the disciples be true? Ah, that is the question for each disciple to answer.

3. *A Comparison*: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." How helpless, how soon withered, is the branch severed from the vine! It has no life "of itself." Just so helpless is the disciple who deliberately refuses to abide in the vine (and he *can* so refuse). Let each reader ponder well these words. Let him also reflect upon the apparent deadness of many professing Christians.

4. *A Promise*: "He that abideth in me, and I in him, the same bringeth forth much fruit." The promise here is twofold. That is to say, I promise to abide in you, if you abide in me. This vital union of Christ and the disciple results in the second part of the promise: "the same bringeth forth much fruit." No fruit, a little fruit, or much fruit! It depends on our "abiding in Christ."

5. *An Argument*: "For without me ye can do nothing." Severed from Christ, one cannot do the Father's will; one cannot realize the purpose of one's union with Christ.

IV. The Tragedy of Breaking Union with Christ (vs. 6)

Building upon the truth already stated, that failure to abide in Christ results in fruitlessness, and remembering that fruit bearing is the only purpose and function of the branch, Jesus declares a logical as well as a sobering fact. The fruitless branch is cast forth; the vine throws it off. Such branches naturally wither. Naturally also, they are gathered together and burned. Make out of this what we may with respect to the doctrine of the perseverance of the saints, Christ did his best to warn the disciples of the tragedy certain to come to those who break union with Christ. I think I know a good many church members, complacent in the security we have given them on the basis of their conversion, who greatly need to be shocked with the truth of this verse.

V. The Rewards of Union with Christ (John 15: 7-8)

One great reward (promise) was made in verse 5. Others are now added.

1. Our prayers will be answered. He who lives in vital union with Christ, will always pray within Christ's will. Can one imagine a branch requesting the vine for something not essential to its purpose?

2. The Father will be glorified. The Father's resources and will are bound up in the vineyard. Our bearing fruit affects his will and completes his pleasure.

3. "So shall ye be my disciples." Bearing fruit establishes and proves the fact that we are Christ's disciples.

VI. Encouragement To Maintain Union with Christ (John 15: 9-10)

Note these facts:

1. The Father had loved Jesus, Jesus lived out his earthly existence, possessing the love of the Father, feeding upon, drawing life from, the blessings that flowed from that love.

2. Jesus experienced his Father's love in only one way: by keeping the Father's commandments. By doing the Father's will, Jesus enjoyed the Father's love, protection, blessing.

3. Jesus has loved the disciples, as the Father loved him. His love has made available to the disciples what the Father's love made available to him.

4. The final outcome for both the Father, and the Son, and ourselves depends upon one thing only: "continue ye in my love." Not continue loving me, but continue drawing upon and appropriating for yourselves that which my love makes available. This can be done only as "ye keep my commandments." We enter into Christ's love, as he entered into the Father's, when we do his commandments.

LESSON APPLIED

By Howard K. Williams

Purpose. To acquaint the members of your class with the opportunity for personal union with Christ, and to encourage them to enter into that vital and blessed relationship.

Preparation. A thorough study of the Scripture passage printed (John 15:1-10). The other Scripture references may then be used as illustrations of the topic.

Union with Christ

So small is man in comparison with the stupendously great universe in which man lives that the idea that the God of Infinite Space could be interested in the welfare of mortals has seemed unthinkable. Some have laughed at the idea of God's care, holding it to be a childish fancy. Others have wished that it might be true, but had doubted its reality.

Jesus taught that God is a loving, heavenly Father. Not only did he teach this, but he himself lived in the strength of this assurance, and he made it clear that others also might enjoy fellowship with God. He bade men note God's care of the birds and the flowers, and he told them how they, too, might depend upon God's love. "Your heavenly Father knows and cares; he is present to help you." This, in substance, was Jesus' constant faith and his repeated teaching.

In his farewell discourse to his disciples Jesus told them, "At that day ye shall know that I am in my Father, and ye in me, and I in you" (John 14:20). Jesus' words, in the fifteenth chapter also stress this union. In the seventeenth chapter, we hear Jesus as he turns to God and prays for his disciples that they may have this experience of "oneness" with God and with himself.

Christ's words, "Lo, I am with you always," remained in the minds of his disciples and was fulfilled in their lives. Paul wrote of Christ dwelling within (Rom. 8:9-10), of our bodies being the abiding place of God's presence (1 Cor. 6:19), of Christians being a new creation in Christ (2 Cor. 5:17), of the crucified Christ living in the crucified disciple (Gal. 2:20), of growing up into him in all things (Eph. 4:15-16), of all believers being one in him (Eph. 5:29-30), of the goal of the Christian to be "found in him" (Phil. 3:9), of the strength of the Christian being derived from him (Phil. 4:13), of walking in him, of being rooted and built up in him, of being established, taught, and abounding in him.

The early Christians were strong because they derived their strength from their union with Christ. They felt this

close tie between themselves and Christ and God. It was this that made them rejoice even in martyrdom. Christ was with them and within them. They could say: "I will fear no evil: for thou art with me." We need to feel this vital union if we are truly to represent Christ.

The Kind of Union

Now consider John 15:1-10. Jesus may have been walking from the upper room in Jerusalem to the Garden of Gethsemane, that night in the moonlight, as he spoke these words. Along the way were vineyards, and the smell of grapes was in the air. Jesus, as a physical presence, was soon to be withdrawn from the disciples, but he wanted them to know that as a spiritual presence he would be with them always. He wanted them to know the vital relationship between himself and them, and to make this relationship clear he employed the apt illustration of the vine and its branches.

If a branch is to bear fruit, there must be organic union between it and the vine. The vine cannot bear fruit apart from the branches, and the branches cannot bear fruit apart from the vine. God has made it so. You have never seen a branch, severed from the vine, growing and producing good fruit. The two must be one.

Even as the branch must be organically connected with the vine in order to bear grapes, so the Christian must be organically connected with Christ, if he is to bear the fruit he should. It is from Christ that he receives life and strength. The church, the organized body of Christ's followers, helps us at this point. Jesus made it clear to his disciples that the church was to bear witness. Those who believed, without exception, were baptized into the church. One who professes belief in Christ but does not unite with the church, by thus cutting himself off from the body of Christ, dooms himself to a dying, fruitless life.

If the sap is to flow from the vine into the branch, the union of branch and vine must be a vital one. There can be a mechanical union without a vital union. Back of my home is a large, dead tree. Some boys cut the bark all the way around the tree and stopped the sap. The tree still stands there, but it is dead. A person may be a member of the church, his name still upon the roll, but the teaching and the inspiration and the Holy Spirit may have been cut off. The life of Christ must flow through the Christian as sap through the branches.

Recently the humidifier in the heating system of my home did not work. It was found that the pipe had corroded and become entirely stopped up. There was plenty of water, but it could not get through the pipe. There is still grace

enough for everybody, but we as Christians, who should be the channels through which that grace should flow, have become choked with our own devices of one sort or another. What is stopping Christ's power from flowing through your life to others? Is it some sin that you are cherishing?

In John, chapter 15, underline each occurrence of the word "abide." You will find it seven times in five verses. Our union with Christ is not to be interrupted or spasmodic, but continuous. A body in which the blood flows sometimes, would soon be a dead body. A faithful, healthy, Christian life means "abiding" in Christ at all times. "In season, out of season!" for even in winter, the branches are getting ready for fruit bearing. "Apart from me ye can do nothing!" "If a man abide not in me, he is cast forth as a branch, and is withered." To have *been* connected is not enough; our religion must be kept up to date. Is yours?

The Purpose of the Union

Note the emphasis Jesus puts upon fruit bearing. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

"More fruit!" We are not to be content with the small fruit we now bear. The most earnest Christians, those whose lives stand out as great missionaries, lament that they have not done more. Jesus is never satisfied, nor is the earnest Christian unless he bears *much* fruit.

I knew an old blacksmith. He had received no education, but he came to know and to love Jesus Christ. He was more successful in getting people to come to church than any man I have ever known. He went after them; he brought them with him. Almost the last time I saw him he was very ill, in a back room on a side street. The window shade was up to the top and I thought the light might hurt his eyes. I asked, "Don't you want the shade down?" He quickly answered, "No, no! I like to watch the clouds in the sky. They are like ships." God blessed that blacksmith and made him a poet. His life bore much fruit, because he kept in contact with Christ, the Vine.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

What are the steps by which a young person develops "union with Christ"?

I. Becoming Aware of Him

The starting point is a knowledge of the life of Christ, to "become acquainted" with him. How can our lives

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be united with one whom we do not know? We must turn to the New Testament and find out all we can about Jesus,—what he did, what he said, and what he was. Jesus must “become alive” for us, and we must “become alive” to him.

Students in the public schools are taught the main facts in the lives of our national heroes, such as Washington and Lincoln. Is it not of greater importance that all young people know the facts in the life of Jesus? They should know not only some scattered fragments of knowledge, but they should see the crises and the sequence of events.

If your group feels that its background knowledge of Jesus' life is inadequate, why not encourage them to make a study of his life in connection with their Sunday evening society program for a period of six or seven weeks. Such materials as “The Personality of Jesus” by Noble, and “Discovering Jesus” by Weston would be helpful. They may be secured from The Judson Press for fifteen cents and forty cents respectively.

II. He Stands Out above All Others

As acquaintance with Christ develops, he begins to assume first a place in our thinking. We discover a uniqueness not to be found in any other person.

In considering “What Jesus Means to Me,” Dr. D. R. Sharpe says, “In the perfection of his manhood, in the sublimity of his moral purpose, in the completeness and nobility of his teachings, in his consciousness of God, of human worth, of the power of evil, and in his redemptive love, Jesus stands alone. He is God's masterpiece in human form. He is the supreme personality in human history.”

III. We Surrender Our Hearts to Him

The person for whom Christ has become unique and pre-eminent is compelled to surrender his heart to the Master. Christ completely captures his imagination and his utter loyalty. The word “surrender” is commonly associated with weakness, but surrender to Christ is quite different for it carries with it the power to change a supine Simon into Peter the Rock.

IV. We Reorganize Our Lives around Him

When one surrenders his heart to Christ, there follows a complete reorganization of life. After joining one's life with Christ, one never can be the same again. After that, it becomes necessary to conform to Christ's standards and purposes.

An eighteen-year-old girl took the course, “The Life of Christ,” in one of our Baptist camps last summer. In reporting her experience, she said, “It has

helped me to know more of the life of Christ and brought me closer to him.” Then notice her next statement, “I plan to change my own way of living, and never refuse when asked to do anything that will help the church in any way.”

Here is cause and effect. This girl had been brought into a closer relationship with Christ and as a result felt constrained to change her way of living.

“Except Ye Abide in Me”

You can fill in the outline of Leo Tolstoy's life more fully by reading his autobiography, “Confessions.” Count Tolstoy describes his wasted and profligate youth, the exploitation of the serfs who were little better than slaves on his estate, his unhappiness and temptation to commit suicide despite the acquisition of wealth and position, his futile quest for help from the philosophers, and finally his discovery of Christ and surrender to him. Then read about the reorganization of his life, how he divided his estate among his serfs, gave away all his wealth, and followed meticulously the Sermon on the Mount. When people today think of those who really have lived by Christ's teachings on the mount, the name of Leo Tolstoy stands well toward the top of the list. From the life of a parasite to the most fruitful living—it was Christ who wrought the change.

For Discussion

1. Are union with Christ and conversion the same?
2. By what evidence can we tell whether our lives are joined in union with Christ?
3. How does union with Christ affect our relationships with our fellow men?
4. Can everyone have a sense of union with Christ or are some people too “practical-minded” to experience so “mystical” an event?

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Christ: Our Companion.

PRELUDE. “The Pilgrims' Chorus,” from *Tannhauser*.

CALL TO WORSHIP.

“O give thanks unto the Lord;
Call upon his name;
Make known his deeds among the people.
Seek the Lord, and his strength:
Seek his face evermore.”

—Ps. 105:1, 4.

INVOCATION. “Saviour, when, in dust, to thee, low we bend th' adoring

knee; when, repentant, to the skies, scarce we lift our streaming eyes; O by all thy pain and woe suffered once for man below, bending from thy throne on high, hear thy people when they cry.” Amen.

(From the hymn, “Saviour, When, in Dust, to Thee.”)

Word of Direction. “. . . and, lo, I am with you always, even unto the end of the world.”—Matt. 28:20.

HYMN. “If Jesus Goes with Me, I'll Go.”

SCRIPTURE. Colossians 3:1-17.

THOUGHTS ON THE THEME. “With” is a magic word. To do things *with* others, to laugh or to cry, to play or to work, to journey or to rest *with* others, makes the occupation something of splendid proportions. But to be alone—ah, that is the dread of everyone except some hermit monk in his desert cave. Companionship is the chief joy of life.

And Christ spoke to this need within us. “I have called you friends,” he said. And he taught that obedience would serve to make us one with him, and with the Father, and with all believers. The writer of Hebrews speaks of a “great cloud of witnesses.” But if we could but appreciate our happy state in having Jesus as our daily companion, suffering with us and rejoicing with us, doubtless the road would not seem so rugged or so narrow. And he is with us! Yes, even though the road lead to the end of this world!

But this we need to remember: it is necessary for us to be upon the right path. We shall not be able to journey with Christ unless we have fellowship with him and are going his way.

PRAYERS. (The leader may ask the school to offer silent petitions for the objectives which he will name in turn.)

For a daily realization that all work or play is done in the sight of God.

For the joy of knowing that Jesus is “nearer than breathing, closer than hands or feet.”

For a sense of obligation to behave as people walking with the King of Kings.

For the urge to bring others into fellowship with the Great Companion.

For one all-consuming ambition to be more like our Saviour each moment of our lives.

For a holy awe at the thought that we are knit in the bundle of life with all believers everywhere.

LEADER (in closing): Father, hear these prayers of our hearts: Grant that we may experience that warming of heart, that joy and strength, which comes when the Holy Spirit dwells within us. Amen.

CLOSING HYMN. “I've Found a Friend.”

BENEDICTION. And now may God be with you till we meet again. Amen.

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LESSON 8—NOVEMBER 23

Prayer and Thanksgiving

Psalms 103; 107; Matthew 6: 5-15; John 17: 1-26; Ephesians 5: 18-21; Philippians 4: 6; 1 Thessalonians 5: 16-18; 1 John 5: 14-15

Matthew 6: 5-15

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Ephesians 5: 20

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

1 Thessalonians 5: 16-18

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

KEY VERSE: *Pray without ceasing. In every thing give thanks.—Thess. 5: 17-18a*

TO BE READ EACH DAY

Nov. 17. M. Prayer with Thanksgiving. Psalm 103: 1-5

Nov. 18. T. Two Prayers in Contrast. Luke 18: 9-14

Nov. 19. W. Thanksgiving for Food. Acts 27: 33-36

Nov. 20. T. Thanksgiving in Every Prayer. Philippians 1: 3-11

Nov. 21. F. Thanking God for Everything. Ephesians 5: 15-21

Nov. 22. S. Thanksgiving and Thanksliving. 2 Corinthians 9: 10-15

Nov. 23. S. Worship and Thanksgiving. Psalm 95: 1-11

SCRIPTURE SAYS—

By W. W. Adams

The title of this lesson calls for a word of explanation. "Prayer and Thanksgiving" would indicate that thanksgiving is something other than prayer. "Prayer, including Thanksgiving," would be more accurate. For the word *prayer*, broadly speaking, includes our communion with God—in worship, confession, adoration, petition, intercession, thanksgiving. Our lesson today is designed primarily to help praying Christians pray more intelligently and effectively.

It is impossible to grow a healthful spiritual life apart from a vigorous, perennial prayer life. Prayer is as essential to one's spiritual nature as the eating of food is to the physical body. Prayer is not only essential; it is also a great privilege. It is made possible by the fact that we are made in God's image. He made us in his image in order that he might have fellowship with us. God's very nature is social. His desires turn outward, toward others. So that our gifts and capabilities in prayer are not ours to treat as it may please us. Surely our highest good depends in no small measure upon the way we use this God-given privilege.

The Scriptures now to be studied are in every way timely. The main passage comes from Jesus, and is part of what

we call the "Sermon on the Mount." Two brief passages, consisting of only four verses, are taken from two of Paul's epistles.

I. Prayer (Matt. 6: 5-15)

This passage falls into two distinct divisions. The first seeks to prepare us for the prayer itself, commonly known as the Lord's Prayer. One wonders how many people repeat this prayer in line with that which constitutes its background and native atmosphere.

In point of fact, to get the setting of this prayer fully, we must go beyond the verses printed in our lesson. This passage is only a small part of a large body of teaching given by Jesus, perhaps in one great discourse. In that discourse he was expounding to his disciples, including the apostles, the basic principles of his kingdom: that which he demands of his subjects and that which he seeks to do for them. He declared plainly that in righteousness his disciples must go beyond that of the scribes and Pharisees (5: 20).

In 6: 1, we have Jesus' theme. It concerns itself with the focal point in the mind and heart of the disciple, as he engages in acts of righteousness. In the practice of good works, one's purpose should be centered upon God, not upon men. One should look to God for approbation and blessing, and not to men. In this passage we have:

1. *Some Conditions of Effective Praying* (vss. 5-8). There are two of these conditions. When you pray, think of God, not of men (vss. 5-6). Verse 5 gives the negative and verse 6 the positive side of the truth.

"When thou prayest." Literally, "whenever ye pray." There is no argument that men ought to pray. Nor is there a guarantee that men will pray. Men are free to pray or not to pray. But when you do pray, do not be like the hypocrites.

In classical Greek, the word "hypocrite" was used to describe an actor in a play, a man who wore a mask so that he could act a part, play the rôle of someone other than himself. So also in religion: men may act in one way, while they essentially are something else. Men may appear to be deeply pious, engaged in earnest prayer to God, but actually their minds are not on God at all. They choose the most conspicuous places possible in which to pray: the synagogues or the corners of the streets. In the synagogues the crowd of worshippers would witness their praying. On the corners of streets they could be seen from four directions. The "standing" to pray was not designed to make the person praying more conspicuous, for men customarily stand to pray.

But these men pray "that they may be seen of men." That is their purpose. They desire to have men praise them as

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pious, God-fearing people. But actually they have on a religious mask, a cloak. They fear men, not God.

Now such praying may receive a reward: "They have their reward." Literally, "they have in full their reward." In gaining the honor of men, they have all they will ever get for having prayed. Such was the hypocritical, Pharisaical praying of Jesus' day. Nor did it die out with the first century!

The positive word is to focus the mind upon God. This command is put into figurative language. Enter into your closet, shut the door, and pray to your Father in secret. Now it is good at times to conform literally to these words. But one may pray in his private room, and still not focus his mind upon God. And one may pray in a crowded room and even there shut out all thought of people—pray only to God and for God's blessing. One has well said, "When you enter into your closet, do not slam the door so that people will know that you are alone with God." Jesus prayed when alone (Mark 1: 35), and he prayed where others could hear (Luke 11: 1).

Your Father sees in secret. He knows all. Pray to him, and he will give you your reward.

In praying, think of more basic matters than the words spoken (vss. 7-8). The heathen (Gentiles) think that there is merit in the number of words spoken. "Vain repetitions" literally is a "bustle of words": babble, chatter, multiplying words.

Don't you be like that! Don't rely upon the number of words you speak to bring the blessing. You do not pray to give God information. Before you pray, God knows your needs. Pray to God about your needs in order to receive his help in bringing yourself into more perfect harmony with his will and purpose—so that his knowledge of, and love for you may function in your behalf. Jesus is not discouraging long prayers, for he himself prayed all night. Nor is he discouraging asking God for his blessings. There is room in God's heart for our petitions.

2. *A Sample of Effective Praying* (vss. 9-15). Note the word "therefore." The principles underlying effective praying are now to be illustrated. "After this manner therefore pray ye." Note how the two principles are applied in the prayer. The mind is focused on God and the prayer is short and pointed. This prayer is God-centered, clear, comprehensive, simple, brief. Jesus did not intend that we merely repeat this prayer, but rather take it as a model for our own spontaneous praying.

a) Vss. 9-13: The content of the prayer.

First comes a prayer for God's inter-

ests—his kingdom and glory (vss. 9-10). "Our Father, which art in heaven." He is the Father, through natural creation, of all men. Though everywhere, he was thought of as having a special place of abode—heaven. "Hallowed be thy name": may his name be revered, honored, glorified for what he is in character, purpose, and action. "Thy kingdom come": may the Messiah's reign begin and be consummated. Except with the rebellious human race, God's will is done perfectly. "Thy will be done in earth, as it is in heaven." We pray and work to make this true.

Then comes a prayer for our interests—physical and spiritual. "Give us this day our daily bread." Give us each day food for one more day. Also feed our souls; forgive the sins we have done and save us from further sin. The word *debts* in verse 12 is explained as *transgressions* in verse 14. We prepare ourselves to make this plea by forgiving our own debtors: as we have forgiven, do thou forgive us. Moreover, save us from further sin by delivering us from evil. We know you try us, prove us, but you do not tempt us to sin. We beg you not to lead us into trials, but rather deliver us from evil.

b) Vss. 14-15: One point of the prayer emphasized.

So important is the requirement that we maintain a forgiving spirit that Jesus sought to impress this truth upon the disciples. Verse 14 gives the positive statement, verse 15 the negative. Do we really believe Jesus' words here? There is one thing I must not do if I expect God to hear my prayers: I must not carry with me an unforgiving spirit. Not an hour must I live with anything in my heart unforgiven. I must forgive all, for my own soul's sake, even if the transgressor does not recognize or confess his sin.

II. Thanksgiving (Eph. 5: 20; 1 Thess. 5: 16-18)

Do not measure the value of thanksgiving by the relatively small space given to this aspect of prayer in our Scripture lesson. Recall the fact that the dominant note of the Psalms is the call to praise, to bless God. See the example of Jesus in Matthew 11: 25; John 11: 41; and of the early church in Acts 5: 41. See the balanced view of prayer in Philippians 4: 6 ff. A spirit of genuine gratitude and thankfulness is a blessing to the person who possesses it, to other people, and to God. The two selections printed in our lesson illustrate the New Testament view of thanksgiving.

1. *The Essentials of Thanksgiving* (Eph. 5: 20). The essentials are:

a) Continuous thanksgiving. Both the tense of the verb and the adverb used indicate this fact.

b) Comprehensive thanksgiving: "for all things." The believer may even give thanks for the evil, since it can be used for good.

c) Directed to God the Father, since he is the source and the end of all things (Rom. 11: 36).

d) In the name of Jesus Christ. Our Lord is the channel through whom all good things are made available to us.

2. *More Essentials of Thanksgiving* (1 Thess. 5: 16-18).

a) "Rejoice evermore." If what the believer believes is true, he has sufficient ground for rejoicing in all situations.

b) "Pray unceasingly." The only time element stressed anywhere in the Bible regarding prayer specifies *at all times*. Let those who put value on praying any definite length of time each day remember that the scriptures call for unceasing prayer. The real test comes when one is not engaged in formal prayer.

c) "In everything give thanks." Already stressed in Ephesians.

d) The argument: "For this is the will of God in Christ Jesus concerning you." We should pray unceasingly and be always thankful, not because it always seems reasonable or pleasing, but because it is God's will for us.

LESSON APPLIED

By Howard K. Williams

Purpose. That the pupils may gain a better understanding of prayer and thanksgiving and may give a larger place to them in their lives.

Preparation. Since there is so much Scripture and illustrative material for this lesson, you may wish to limit your class presentation to the subject of prayer. Plan your teaching procedure with care, so that your teaching time may be used to the very best advantage.

Why We Pray

Prayer is as natural to life as breathing to the body. Whether they say they believe in prayer or not, all men do pray in some sort of way. But just as we must learn to breathe deeply if our health is to be the best, so we must learn how to pray well if we are to receive the full benefits of prayer. Our bodies never outgrow breathing. When a body stops breathing, life ceases; when a spirit ceases praying, its spiritual life dies.

Wherever we may go, we find men praying. If we climb the Himalayas, we hear men calling upon their gods; if we penetrate the jungles of Africa, we see natives bowing down before their crude images; if we explore the Aztec ruins, we read the ancient prayers of the aborigines.

One writer calls attention to the fact

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that Zenophon began each day's march with prayer to his gods; Pericles began each of his addresses with a petition to deity. Prayers are interspersed in the orations of Demosthenes and the poems of Homer. Plato cries: "King Zeus, grant us the good whether we pray for it or not, but keep us from evil though we pray for it."

So through all the ages men have prayed. In times of great trouble, men have prayed more ardently. They have done so, because they have then been most aware of their need. In times of prosperity men often have forgotten to pray. This is because of the apparent self-sufficiency which prosperity often engenders. In presenting this lesson, therefore, we are not discussing something foreign or theoretical, but a matter with which each of us has to do.

Jesus recognized this naturalness of prayer, and never for a moment doubted that men prayed—even bad men. Note that he does not say, "If ye pray," but "When ye pray." Note also that he accepts the fact that hypocrites pray, but that he holds them up as a bad example, because of the character of their prayers.

How We Pray

If then we do pray, it becomes a vital matter to know how to pray. So vital did the disciples feel it to be that, after hearing Jesus pray, they asked him to teach them how to pray.

Jesus put the emphasis first upon sincerity. It is a pity that we cannot always be natural. Emerson once said that as soon as another person enters our presence we begin to act. Think that over! Jesus had to warn his disciples against this acting in praying. Prayer needs to be natural, sincere, genuine.

By contrast, he calls attention to those who have learned to recite or to intone prayers. They fall in love with their voice. They admire its cadences. They frame pretty sentences that men may be impressed. If it is to impress men that they pray, then they have their reward. But Jesus warned his disciples not to follow their example. They really were actors, hypocrites, making believe that they prayed.

This danger is especially present in public prayer, so Jesus says: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."

Would Jesus condemn all public prayer? Would he have condemned Daniel who, when the edict went forth that no one should pray to any but the king, prayed to God, as his custom was, by the open window; and people saw him and reported him? Not at all. Jesus emphasized sincerity in prayer. This is hard to attain when others are

listening, but it is not impossible. In some public prayers the speaker so far forgets God that his so-called prayer is nothing more than a speech to the people, made while his eyes are closed.

If we are to maintain sincerity in praying, we must not fall into the bad practice of vain repetitions. It is not repeated prayer that is condemned, but vain repetitions. Jesus repeated the prayer he offered in the Garden. Paul says that he prayed thrice for the removal of the thorn in his flesh. These were not vain repetitions, because they were sincere expressions of the heart's longings.

We do not need to be in a fault-finding mood to see the vanity of the "pater nosters" said over and over again as a penance. Prayer thereby is made a penalty, rather than a privilege. We do not need to impress anything on God's memory by telling him repeatedly. He knows. But are we sure that we know what we want? When prayer is sincere, we may repeat our wish; but we shall do it with meaning, and not with mere frequency.

Jesus was more concerned that his disciples should pray in private than that they should pray in a prescribed place. It is a good thing to have a special place for prayer, just as it is a good thing to have a special place for study. Thus, habit can become a powerful ally in our praying. But one can pray anywhere and even in the midst of what might seem distracting circumstances.

On a crowded boat in the Mediterranean, I saw a Mohammedan push the crowd back as he spread out his prayer rug and began to pray aloud. Was he sincere? I do not know, but God knew.

To Whom Do We Pray?

I have heard great and good men address their prayers to "the great Eternal Spirit." I wonder how close a person can come to such a God! Jesus talked to his Father. He taught us to say, "Our Father which art in heaven." If we believe that God is our Father, our prayers will be shaped accordingly. That earthly father is to be envied whose son comes to him to talk over everything. Such a son, as he grows up, will wish to continue his confidences, and to that end he will be careful not to do anything that he would not want his father to know about. Jesus tells us to have such a relationship with God; then we may come to God in prayer with the freedom which a trusted son feels when he approaches his father.

An earthly father will not grant every wish to his child; that is to say, he will not, if he is really concerned for the good of his child. God denies us some of our petitions, not to show himself

arbitrary, but for our good and because he really loves us.

It is in this spirit, then, that we shall hallow God's name. We shall truly pray for God's kingdom, for we shall want to see his will done. We shall ask him for the things of life we need, and we shall not expect from him a forgiveness we are not willing to share with those who harm us. We shall lean on him for strength in times of temptation, and we shall ask him to lead us away from those things that would tempt us beyond our strength.

What Can We Expect from Prayer?

Anything we want? Not at all. Once, in a town in Egypt, a pathetic little boy wanted to do some tricks for me. I remember one in particular. He had a small tin cup. He would shake it in the air, place it carefully on the table, and then say, "Gillie! Gillie!" When he removed the cup, there was a little trick. They imagine that a person may I hear some people talk about prayer, for they seem to regard it as a sort of trick. They imagine that a person may live as he pleases, and then by saying, "Gillie, gillie," get some boon from God.

We may expect from God everything that a good son may expect from a good father—and that, in bountiful measure. But we must pray in keeping with the nature of Jesus. Prayer is not a form of magic disconnected from the facts of life. Neither is prayer a clever trade with God—"You do this and I'll do that." Prayer is a cumulative friendship with God, a friendship with God which brings us more and more into the circle of his will. Then things begin to happen when we pray. Such a person will not think of prayer as a duty; he will regard it as one of the infinitely great privileges such fellowship with God affords.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

Can Christian America celebrate Thanksgiving this year? Following upon a decade of depression, with its unemployed and underprivileged, we emerged into a world at war, with its hatred and fear and suffering. True, America is not nominally at war, but we cannot refrain from entering sympathetically into the feelings and tragic experience of the rest of the world. We cannot be content to "build a little nest somewhere in the West and let the rest of the world go by."

Can we celebrate Thanksgiving? Both our Christian and our national traditions of Thanksgiving originated in times of tragedy and privation. It is well to remember this.

International Sunday School Lessons

Apostolic Optimism

Gratitude is a Christian virtue. Taught first by Christ, we find it enunciated time and again in the writings of Paul. If we think it difficult to give thanks today, how much more difficult was it for Paul and his contemporaries. Totalitarianism, slavery, subject races, poverty, persecution, brutality—such things were commonplace in Paul's day. Reason enough for despair! But is Paul downhearted? Listen to him, "The God of hope fill you with all joy," "rejoice with me," "rejoice in the Lord," "and again I say, rejoice." What noble and enheartening words these are!

Certainly it was not from outward circumstances that the early Christians derived their joyousness. The secret of their optimism is suggested in the sequence of verses in the passage from I Thessalonians 5: 16-18, "Rejoice. . . ." "Pray . . .," "give thanks." Prayer is placed between joy and thanksgiving, because it is only by constant prayer that we can feel true joy and gratitude. This truth is stated more definitely in Romans 15: 13, "Now the God of hope fill you with all joy . . . in the power of the Holy Ghost."

Thanksgiving in New England

In 1620, a small ship approached the bleak shores of New England. The little company of 102 persons landed and established a colony. Warfare was their lot from the first. They battled their way against Indians, against sickness, against hunger. You will wish to read the thrilling story.

In spite of all their hardship, the colonists thanked God. History tells that when colonists set before Elder Brewster a repast of clams with a glass of cold water, he raised his eyes heavenward and returned thanks "for the abundance of the sea and for treasures hid in the sand."

After the first harvest, the joyous Thanksgiving celebration started the American tradition of a harvest feast around which we today build an annual holiday. Who were these ancestors of ours, who in the midst of hardship and privation, could still express their thankfulness to God. Let us state only two things about them:

First, they were young people—averaging twenty-five years in age. Second, they were prayerful people. While crossing the ocean in their small vessel, they listened to three sermons a day (and the crossing required sixty days). Study the character of these Pilgrims, and perhaps you have the answer as to why we trace our tradition of Thanksgiving back to the Massachusetts colonists. Out of a praying people came the spirit of gratitude to God upon which developed the tradition of Thanksgiving.

Giving Thanks Today

Can we celebrate Thanksgiving this year? If we take our eyes away from the darker phases of the world situation, and focus them upon our blessings, we may be surprised at the number of things for which we should be grateful.

The Rev. Ernest Allen has suggested a game that any family can play on Thanksgiving Day. We commend it to you as a device by which Thanksgiving can become more meaningful for the members of your family. List all the letters of the alphabet, and under each one, name the things for which you can truly give thanks. Thus, my list begins:

A—appetite, apples, art, altruism, America, appreciation, autumn.

B—birds, bees, buds, blossoms, beauty, books, Bible, bread, brotherhood, babies, Baptists, baseball, beliefs.

C—Church, choirs, Christianity, Christmas, children, candy, corn, cauliflower, cranberries, custards, conscience.

Why not make your own list of blessings?

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. In Everything Giving Thanks.

PRELUDE. "God of Our Fathers, Whose Almighty Hand." (Use an orchestra, if possible.)

CALL TO WORSHIP.

"O magnify the Lord with me, and let us exalt his name together."

"O fear the Lord, ye his saints: for there is no want to them that fear him." —Ps. 34: 3, 9.

INVOCATION. Our Father, we are conscious today of the multitude of thy mercies. Even when we are moved to say that life is hard, thy blessings are more than we can number. Most of all do we thank thee for thy Son, thy greatest gift. May he dwell in our hearts richly this day and evermore. Amen.

HYMN. "Come, Ye Thankful People, Come."

EXPRESSION OF THANKSGIVING.

Leader (reading): "For the beauty of the earth, for the beauty of the skies, for the love which from our birth over and around us lies—"

Response (sung): "Christ our God, to thee we raise this our hymn of grateful praise."

Leader (reading): "For the wonder of each hour of the day and of the night, hill and vale, and tree and flower, sun and moon, and stars of light—"

Response (sung): "Christ our God, to thee we raise this our hymn of grateful praise."

Leader (reading): "For thyself, best Gift Divine! to our race so freely giv'n; for that great, great love of thine, peace on earth and joy in heav'n—"

Response (sung): "Christ, our God to thee we raise this our hymn of grateful praise."

SCRIPTURE. Psalm 33: 1-12.

PRAYERS. The leader may ask for prayers to be offered extemporaneously by any who will take part.

SOLO OR CHOIR SELECTION.

THOUGHTS ON THE THEME:

Today many people are asking, "What have I to be thankful for?" Perhaps they have forgotten that *things* are not the greatest blessings one may possess. In the parable, the Pharisee thanked God that he was not like the publican. Without copying the smugness of the Pharisee, it may be possible for us to find many reasons for thanksgiving. We have been spared the misery that has come upon other lands. Having considered our own blessings, we should extend our sympathy and help to the millions who are living in war-devastated countries.

The problem that ought to concern us is the form which our thanksgiving should take. There was the woman who said, "I felt so happy that I went out and bought myself a new hat!" Certainly a better way of expressing overflowing joy and thankfulness is to buy something for someone else, to give something to another, or to share what is possessed, whether it be a tangible or intangible possession, with our neighbors.

HYMN. "Now Thank We All Our God."

CLOSING TEXT. "Thanks be unto God for his unspeakable gift" (2 Cor. 9: 15).

BENEDICTION. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." Amen.

THERE seems to be a belief that if only we could get Christians to pray more, most of our problems would be solved. I make bold to question this. To be sure, a great many people do not pray, and it is urgent that we who do pray, pray more. But great as is the loss from this aspect of the matter, there is a failure still more tragic. I refer to ineffective praying, to prayer that does not "change things." What proof do I have that my prayers are being answered? Suppose the praying that is done were made vital, dynamic, and effective, instead of being so formal, mechanical, and dead—what then? What amazing results we should witness!

—SELECTED

International Sunday School Lessons

LESSON 9—NOVEMBER 30

Christian Love

Leviticus 19:17-18, 33-34; Deuteronomy 6:4-5; Matthew 22:35-38; John 3:16; 13:34-35; 1 Corinthians, Chapter 13

John 13:34-35

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

1 Corinthians 13:1-13

1 Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

4 Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, love, these three; but the greatest of these is love.

KEY VERSE: *We love him, because he first loved us.—1 John 4:19*

TO BE READ EACH DAY

Nov. 24. M. The Great Commandment. Matthew 22:35-40

Nov. 25. T. Love Supreme. 1 Corinthians 13:1-13

Nov. 26. W. God Is Love. 1 John 4:7-16

Nov. 27. T. The Love of Christ. Ephesians 3:14-21

Nov. 28. F. Christian Love. Romans 13:8-10

Nov. 29. S. Love Ministering. John 21:12-17

Nov. 30. S. Love and Life Eternal. Matthew 19:16-22

SCRIPTURE SAYS—

By W. W. Adams

Christian love, basically, is not an idea, not a teaching, not a theological concept. It is rather a spiritual force that touches, transforms, and moves our human spirits and minds to think and act in a Christian way. Other religions teach love. Some of them inspire a fine quality of love. But there is something in Christian love that transcends that of all other religions. Christian love purifies, transforms, inspires, and glorifies living as no other religion does. It releases power that is stronger than all other forces. It overcomes sin, redeems life and creates values as nothing else has ever done. This is true first in Christ. Then it has become true in countless numbers of the followers of Christ.

Christian love, alas, is now eclipsed the world over. All that is opposed to love has been gaining the ascendancy, and in general now dominates men's thinking and living. But this is nothing new; it has happened before, not perhaps on so universal a scale at any one time. But if the Bible, history, and our personal experiences mean anything, the forces of hate will spend themselves. In the wake of the tragedy and sorrow caused by them, Christian love will

again, and more effectively than ever, assert itself in challenging the minds and interests of men and leading the way out and onward with God.

Christian love is infinitely more than emotion or feeling. It also calls for more than words. To profess love is no proof that one loves. Biblically, at least, love does not exist apart from the consecration of the lover to the highest interests and welfare of the loved one. We know that God loves men, not from words spoken or written, but from the record of his actions with reference to men's needs. Nor does Christian love exist apart from the Christian's efforts to promote the highest good of that which is loved—be it God himself or other persons. The Scriptures now to be analyzed bear out this truth.

1. Christian Love, the Mark of Discipleship (John 13:34-35)

Jesus never spoke in a more solemn moment, in a more tense atmosphere, than when he spoke these words. He had long been held in restraint by the presence among his disciples of one who did not love—Judas. To be sure, the prejudices and hates of the other eleven had often held Jesus in check in his efforts to reveal love in both word and deed. The absence of love limited Jesus in many ways. But this was especially true with respect to the betrayer.

Now it is different. Judas not only is absent, but he is out on the mission which, humanly speaking, would send Jesus to the cross. The restraint is out of the way. Jesus' entire nature is stirred to its depths. But not with hatred, not in resentment at Judas, and not with a feeling of self-pity because of his approaching passion. Rather, his coronation has come. Both he and his Father are now to be glorified. Moreover, in a short time, the Father will glorify the Son—in his resurrection and ascension, in his coming into the headship of the church and of a new humanity.

Further, in a little while, the disciples will be seeking Jesus, but will not be able to come to him. They will be his children, but he will be absent. How can they maintain fellowship with him. What final word will Jesus give to them?

"A new commandment I give unto you, That ye love one another." But to love others was not a new commandment. It was older even than the Mosaic Law. It was foundational in the Mosaic Law. See Exodus 20:1 ff.; Leviticus 19:17-18. Repeatedly the prophets exhorted the people to love God and other people. According to Jesus, this love summed up both law and prophecy (Matt. 22:37-40). Earlier, Jesus had commanded his followers to love others (Matt. 7:12).

What, then, was new in the commandment? It was new in perhaps two senses.

First, in the standard or norm by which men are to love others. The Mosaic Law allowed one to measure his treatment of others by the treatment he received from others: an eye for an eye, a tooth for a tooth. The so-called Golden Rule required men to love others, not as others had loved them, but as they wished to be treated by others. Now that Jesus stands at the end of his earthly life, within hours of having completed the manifestation of perfect love, he is in position to lift the standard to its highest point. I command you to love one another, not as they have loved you, not as you wish them to love you, but "as I have loved you." That is love unto perfection: love that gives all for others (John 15:13). This is new—that you love one another unto perfection, as I have loved you; even unto the giving of life for others.

Secondly, it was new in the sense that, for the first time, it really was possible for men so to love others (see 1 John 2:7-8). It is true in him—Christ has done so. It is now true in you—through the divine enablement that you have in Christ.

By this kind of love "shall all men know that ye are my disciples." By your loving others through self-giving for them, even unto life itself. The mark of discipleship to Christ, the mark so often lacking, is loving others as he loved us!

II. Christian Love, the Supreme Christian Grace (1 Cor. 13)

We now come to the classic of all ages and of all literature on the subject of love. The members of the church in Corinth were wrangling over many things. In this context (1 Cor., chaps. 12-14) they were contending over their various Christian gifts. Who among them was the most talented, the most helpful—in short, who was the greatest? Paul labors long to show them how to use their gifts, how to exercise them co-operatively and in behalf of others. In the midst of this discussion stands chapter 13. Paul is showing them a more excellent way to live and work together—the way of love for others. They should follow that way (12:31; 14:1).

1. *Love Declared To Be Supreme* (vss. 1-3). Paul makes a series of bold, astonishing declarations. He cites the greatest known gifts and states plainly that love is supreme over them all.

The gifts of speech (vs. 1). Without love, the tongues of men and of angels, make only so much noise: they produce nothing worth while. Think of the greatness of speech and the services rendered by it. Yet unless motivated by love, such gifts are nothing.

The gifts of insight and of faith (vs. 2). Here, more than in verse 1, Paul comes close to the most coveted gifts of

God's people. "The gift of prophecy": the ability to understand God and to interpret him to men. How great that gift! "Understand all mysteries": insight into the secret truths of God's great kingdom enterprise. How great that gift! "All knowledge": all that it is possible for men to know in addition to prophecy and mysteries. "All faith, so that I could remove mountains": faith, active, dynamic, effective. Prophecy, mysteries, knowledge, faith! What would we not give to possess them! Yet without love, the possessor of these gifts is *nothing*.

The gift of sacrifice (vs. 3). This reaches to the very heart of the Christian religion. Self-giving, all of one's possessions, even of life itself—apart from love—brings no gain. Speech, prophecy, mysteries, knowledge, faith, sacrifice—basic Christian gifts, yet without love, they fail.

2. *Love Proved To Be Supreme* (vss. 4-13). Paul knew that his readers would not readily believe the series of bold declarations he had made. Convincing proof that they are true must undergird them, or men would pass them by. So we have in the rest of the chapter proof that love is the supreme gift of God to men. The proof falls into two parts:

First, love is supreme in time (vss. 4-7). In verse 8, this entire section is summed up in three simple words: "Love never fails." It does not fail in time—in this life. In every situation and need, love works. Paul's arguments are overwhelming.

"Love suffereth long": is patient, waits.

"Love is kind": is useful, helpful.

"Love envieth not": is never jealous, spiteful.

"Love vaunteth not itself": never brags or boasts.

"Love is not puffed up": is never inflated, proud, or arrogant.

"Love doth not behave itself unseemly": never misbehaves, offends, or acts rudely.

"Love seeketh not her own": does not demand its own rights or wishes.

"Love is not easily provoked": no rage, no anger.

"Love thinketh no evil": is not resentful, does not store up grudges.

"Love rejoiceth not in iniquity": finds no pleasure in injustices.

"Love rejoiceth in the truth": finds joy only in the truth.

"Love beareth all things": it endures, tolerates, holds steady at all times.

"Love believeth all things": is always trustful, believes the best.

"Love hopeth all things": is always optimistic.

"Love endureth all things": is strong, stays under its load. In short, in what it

refuses to do and in what it does, "love never faileth." It remains true; it always does the right thing.

Second, love is supreme in eternity (vss. 8-12). Beyond this present life, love stands supreme. Love will never cease to function.

Prophecies will serve their purpose, become useless, pass into history.

Tongues, even superhuman, ecstatic utterances, will cease.

Knowledge will serve its purpose and pass away.

Why these gifts will fail: "We know in part, and we prophesy in part," in fragments—these gifts, these achievements are imperfect.

This will all change in the future (vs. 10). The imperfect will give place to the perfect; God's purpose will be realized, his people will mature; all things will come to completion.

This is comparable to a child growing into maturity, childish talking, thinking, reasoning, give way to that which belongs to maturity. The point is that tongues, prophecy, knowledge, belong to the childhood period of our training. They will some day cease to be useful to us.

We shall some day mature as sons of God (vs. 12). Our vision, our insight is now imperfect, blurred; it is like seeing something reflected in a mirror, rather than looking straight at it. There is confusion, incompleteness. Someday, however, we shall see face to face and know as completely as God knows us.

The conclusion (vs. 13). "God is love" (1 John 4:8). Since his very nature, essence, is love, love is as durable and eternal as God. Every other gift, great as it may be, will someday have fulfilled its mission. Not so with love. It will come into its own and remain ever vital and operative.

LESSON APPLIED

By Howard K. Williams

Purpose: To bring into the lives of the members of your class a genuine spirit of love toward God and toward one's fellow men.

Preparation: Consider Christian love in the light of Jesus' commandment. Paul's chapter on love is familiar. Do not assume, however, that there is no need to study it carefully. You must have it clearly in mind, if you are to teach it effectively.

A New Commandment

Jesus said: "A new commandment I give unto you, That ye love one another." In what sense is this a new commandment? Does not Leviticus record this commandment as given while the Israelites were in the vicinity of Sinai? Read

International Sunday School Lessons

these commands: "Thou shalt not hate thy brother . . ." (Lev. 19:17) and "Thou shalt love thy neighbour as thyself . . ." (Lev. 19:18).

Jesus himself had repeated this law when talking with the lawyer who sought an answer to his question concerning the greatest commandment (see Matt. 22:35-40). Did Jesus, for a moment, forget? Emphatically no! This commandment which Jesus gave on the last night of his earthly life was new in two respects: 1. The love taught in the Old Testament was understood and interpreted as applying to Israel and the stranger entertained by Israel. That it included all men seems never to have entered their minds, save in a few rare cases, as in the book of Jonah. The law of retaliation, rather than the law of love, was predominant. 2. The law was new in the sense that it had never properly been obeyed. No serious attempt had been made to observe it.

It certainly is a "new" law today. More than a hundred years ago, when France and Germany were engaged in one of their frequent wars, Gounod, the famous composer, wrote: "Humanity yet lingers, it would seem, under grim shadows of chaos, amidst the monstrosities of the iron age; and instead of driving its weapons into the earth to benefit its fellow creatures, men plunge them into each other's hearts to decide the ownership of actual soil. Barbarians! Savages!" This could be written with equal truth of humanity today.

A New Example

"A new commandment I give unto you, That ye love one another; as I have loved you." In such love, Jesus has set us the example. "Having loved his own which were in the world, he loved them unto the end" (John 13:1). There were the quick-tempered "Sons of Thunder;" there was Peter, who denied him, and Judas, who betrayed him; yet Jesus loved them all. They were a sorry lot—those early disciples—and so are we, but Jesus loved and continues to love. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10).

It is said that when Bishop Hughes' son was ordained to the Christian ministry, Mrs. Hughes was asked to give the charge to the candidate. See the picture: the wife of the bishop and mother of the boy who is about to enter the ministry, and the expectant congregation. This, in part, is what she said to her son:

"It does not seem long since that morning when God placed you in my arms. I had no feeling then that you had left His arms, when you came to mine. Again tonight, as I have so often done, I place you in the arms of God.

I have no feeling now that you leave my arms when I place you in His. . . . You are to be the Saviour's minister. He will keep you, guide you, comfort you, strengthen you. If, by his providence, I go to the heavenly Father before you do, I shall wait for your coming with proud confidence . . . that you will come to me with the badge of the Lord Jesus upon your heart."

God made such a love. We love this way, because God first loved us. What would happen if more mothers felt that way? What would happen if men began to love as Jesus loved? The poor widow, the rich youth, the sick, the strong, the ignorant, the learned? What would happen to selfish capital and the agitators of labor? To the angry, selfish motorist? To the daring, careless pedestrian? To the gossip monger, the mischief maker, the murderer the profligate?

Here is something new under the sun, the love that Jesus commands us to show.

Can Love Be Commanded?

Try it on someone contemplating marriage, your son, your daughter, or your friend! Many a well meaning individual would like to be able successfully to command the love of another. While there are many kinds of love, this may be said: the essential, real love, of which Jesus speaks, *can be controlled*. To my mind, the best brief definition of this highest type of love is that which is expressed in the angel chorus at the birth of Jesus—"good will." Good will can be controlled, because it is an expression of the will. Good will, as the motivating force in conjugal love, would prevent the breaking up of the marital relationship. If the wife had real good will toward the husband, and the husband toward the wife, selfishness would be eliminated. But alas, much that we call love is merely selfishness—the desire to possess, to control, to gratify.

See how this good-will type of love would change social conditions. It was this sort of love that Jesus manifested toward the unlovely, the repulsive. Such a love can be commanded; we all can cultivate this sort of love. We can bring ourselves to love persons whom now we do not like.

There are some men who, by nature, have this good-will type of love toward all mankind. Such a man used to keep a fruit stand in Tottenham Court Road, London. A tired mother stopped one day to ask the price of some large, luscious looking grapes. But fruit is high in England, and the woman evidently was poor. The price proved to be beyond her reach, and she turned sadly away. A moment later the man at the stand came running after her and as he pushed a bag of the grapes into her hand, he said breath-

lessly: "Take them! It's all right. I have too many of this kind, anyway." The woman, years later, said: "Speechlessly shy, I took the gift. That exquisite act of humanity out of the dust of Tottenham Court Road has dwelt in my heart and refreshed it ever since—for more than twenty years—and will till I die, just as the cool, delicious grapes refreshed my tired blood that evening." She continues, "That act was not rendered to me personally, but to the race." In other words, the fruit seller was one who loved his fellow men.

It is hard for some natures to feel this way toward people in general. I knew a woman who said she would rather give a dollar than a smile. But it is possible to cultivate this love, and Jesus has commanded us to do so.

Love Is the Test

"By this shall all men know that ye are my disciples, if ye have love one to another." You may say that you believe in Jesus as the Son of God, and yet be hateful. You may accept and teach the doctrines of Christianity, and yet dishonor Christ by a loveless life. I have known men, and so have you, who were sticklers for this creed and that, and yet manifested no love toward others. Love is the test of whether we belong to Christ.

The Ode to Love

Space will permit only a mere outline of this great poem on love, written by the Apostle Paul. For a full and beautiful exposition of this chapter, 1 Corinthians 13, read Henry Drummond's "The Greatest Thing in the World."

1. *Love Compared.* (Vss. 1-3.) Eloquence, prophecy, the occult arts, and the knowledge so treasured by the Greek to whom Paul is writing, when placed beside love, are tawdry things. Even faith and self-sacrifice are not equal to love.

2. *Love Analyzed.* (Vss. 4-8.) Love is patient and kind and unenvious of another's good fortune. It is humble and polite and unselfish. Love is good natured and charitable and sincere.

3. *Love Lasts.* (Vss. 9-13.) Love is the law of heaven. We can get along without things, but not without love. "Where is heaven?" A teacher asked her class. A little child answered, "Down in our street, since my mother met Jesus."

If love is the language of heaven we shall do well to learn to speak it here.

"Some day or other I shall surely come

Where true hearts wait for me;

Then let me learn the language of that home,

While here on earth I be,

Lest my poor lips for want of words be dumb

In that high company."

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The "new commandment" (John 13:34), the "test of discipleship" (John 13:35), and the "commandment of Jesus" (John 15:12), may not be taken lightly. The Ten Commandments and the Two Commandments and this New Commandment, the "commandment of Jesus," all have equal importance. Everything conspires to make these love commandments significant. They were spoken by the Saviour himself to the disciples, the men he commissioned to evangelize the world. It was the last night before his death. Time remained for only the most important things. Lesser emphasis must now give way to the cardinal message. And what is it? "A new commandment I give unto you, . . ." "this is my commandment, . . ." "By this shall all men know that ye are my disciples, if ye have love one to another."

There are three levels of love, and I wish to name them in the order of their difficulty of attainment.

Love Your Friends

The easiest level of love—to love those who love you in return. It should not be difficult to love those who love you; and yet we frequently discover that it is not always easy.

How well are you living on this first level of love? The Apostle Paul has given us a measuring rod by which we can tell. Read 1 Corinthians 13:4-7, preferably in one of the modern speech translations, and substitute your name for the word "love." See how well Paul's description of love fits you.

Love Your Enemies

Now we are standing on Christian soil. Loving your friends is not distinctively a Christian virtue. People who make no religious profession frequently live successfully on the first level—loving people who love them in return. Thus Jesus said, "if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same?"

Loving your friends is not distinctively Christian. "But," says Jesus, "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you." Love like that is a characteristic of Christianity. Pagans may be able to love their friends, but Christians take the next step, they love even their enemies.

Booker T. Washington hit upon a great religious truth when he said, "I

will not let anyone force me to degrade my own soul, by making me hate him." Our souls are enlarged by love, but hatred shrinks and shrivels them. Before our hatred can hurt our enemies, it strikes at our own souls, and our own spiritual life becomes the first casualty.

Love the Unlovely

Can there be anything more difficult than loving your enemies? To live on the third level—to love the unlovely—is even harder. Our enemies may be lovely people who have become our enemies through some misunderstanding, but when that difficulty is cleared away they sometimes become our warmest friends. But unlovely people! How we turn from them in repugnance! Perhaps, if we only knew it, their heredity may be at fault, or they may have lacked privileges, or they may voluntarily have squeezed all the beauty and loveliness out of their lives. There they are, unloved and unlovely! How hard it is to love them! But the real Christian, who has come to understand Christ's teaching, makes the attempt.

For Discussion

1. What is "Christian" love?
2. How may Christian love be developed?
3. Name some persons who have become eminently successful in loving their enemies. In loving the unlovely.
4. Is it possible for soldiers to love their enemies and to be efficient fighting men at the same time?

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Walking in Love.

PRELUDE. "Strong Son of God, Immortal Love."

OPENING SENTENCE. "He that loveth not knoweth not God; for God is love." (1 John 4:8.)

INVOCATION. Come into our hearts, O God of love and tender mercy; fill us with all kindness toward our fellow men as we walk life's road, and teach us the patience that is born of perfect love. Amen.

HYMN. "Awake, My Soul, in Joyful Lays." (Suggestion: If there is a choir or quartet present they may sing the stanza and the audience join in the chorus.)

PRAYER. "O Lord, grant that each one who has to do with us today may be the happier for it. Let it be given us each hour what we shall say, and grant us the wisdom of a loving heart, that we may say the right thing rightly. Help us to

enter into the mind of every one who talks with us, and keep us alive to the feelings of each one present. Give us a quick eye for a little kindnesses, that we may be ready in doing them, and gracious in receiving them. Give us quick perception of the feelings and needs of others, and make us eager-hearted in helping them. Amen. (Adapted from a prayer by an unknown author.)

SCRIPTURE. Matthew 5:43-48.

MEDITATION ON THE THEME. According to an old fable, the wind and the sun had an argument as to which of them could make a traveler remove his cloak the sooner. The wind was the first to try its strength. It blew upon the traveler with an icy blast that whipped the cloak almost unmanageably. But the man merely wrapped his garment the more tightly about him. The wind failed of its object. Then the sun went to work. It shone upon the man, and soon he loosened his cloak. By and by he took it off entirely. By gentle warmth the sun had succeeded where the wind by force had failed.

This fable illustrates the two methods at work among men today—force and love. Force will fail every time and love will succeed. The world seems never to learn this lesson, and it continues to fail in its efforts toward peace. The disciples of Christ know the secret, and have the holy privilege of walking in love as examples to all men.

HYMN. "Saviour, Teach Me, Day by Day."

POEM. ("Abou Ben Adhem," by Leigh Hunt, will be appropriate.)

CLOSING HYMN. "Love Divine, All Loves Excelling."

BENEDICTION. "Finally, brethren, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Amen.

FOR the convenience of those officers and teachers who desire to "plan ahead," we are listing herewith the lesson subjects and the Scripture passages to be studied next month.

December 7: The Nature and Work of the Church. Acts 2:41-47; Ephesians 4:11-16.

December 14: Christian Stewardship. 2 Corinthians 8:1-9; 9:6-7.

December 21: The Coming of God's Son. Isaiah 9:6-7; John 1:1-4, 10-14; 1 John 4:9-11.

December 28: The Christian's Hope. John 14:1-6; Revelation 22:1-5.

Next quarter (January to March, 1942) the lessons call for a study of the life of Christ as given in the Synoptic Gospels, namely, Matthew, Mark, and Luke. That study will be continued during the second quarter of 1942.

The Book Browser

This month discusses new books, good books,
books to study, and to treasure

For quite some time the Book Browser has entertained a wholesome respect for what is called Basic English. With a vocabulary of only 850 simple words, used in accordance with a few equally simple rules, it is possible to express the sense of anything that can be said in English. So sweeping a claim is hard to believe; at least, the Browser found it hard to believe when he first heard it. He had come upon it in an article about Basic English, and it led him to grumble: "That's all very fine—if only it could really be done!" At the very end of the article he encountered this sentence: "The whole of this article you have read is written in Basic English." The joke was on the Browser. Basic English had proved itself so fully equal to the demands of that article that the Browser had not suspected that it was being employed. He was merely aware that the article was uncommonly interesting and unusually clear and forceful.

■ Basic English has recently been put to its severest test. The entire New Testament has now been translated into Basic English, and a translation of the Old Testament is in preparation. The purpose of this effort is not to exalt Basic English, but to make the meaning of the Bible clear to a greater number of readers. There is no thought that this Basic English translation will supplant other versions. It is not claimed that it possesses the sonorous phrases and the literary artistry of the Authorized Version. But this is true: this Basic English translation is accurate (it takes full advantage of the most recent advances in the field of New Testament translation), it is reverent, and it is dignified. The most difficult passages are expressed in simple, familiar words.

Here is a sample. In the Authorized Version, 1 Corinthians 10: 23-24 reads: "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth." The passage, translated into Basic English, reads: "We are free to do all things, but there are things it is not wise to do. We are free to do all things, but not all things are for the common good. Let a man give attention not only to what is good for himself, but equally to his neighbour's good."

*The New Testament in Basic English*¹ was painstakingly translated from the original texts by a large committee of

recognized scholars, and it has been attractively printed. It provides a quick and easy way of teaching the English Bible to foreigners, to adults of limited education, and to children. At the same time, its use may help to check those pernicious "devices of rhetoric which hide the plain sense of what is being said."

■ The Browser has read with much profit *The Ethical Ideals of Jesus in a Changing World*.² This thought-provoking book contains five lectures which were delivered recently by Dr. G. Bromley Oxnam, Bishop of the Methodist Church. Though of course not written in Basic English, the form of expression is so straightforward and sincere, so free from all literary artificialities, that the reading of these lectures is a happy experience. As the book's title suggests, they set forth the way in which the ethical teachings of Jesus have practical application to the present international order, the ominous economic crisis, and the future of our democracy.

Dr. Oxnam has traveled widely. He has met personally many of the men who now are, or who have been, active in international affairs. He is an experienced teacher of social ethics. He writes out of deep conviction as to the full scope of the Christian mission. He possesses rare ability in the discovery and use of apt illustrations. This book is for laymen as well as ministers. Ministers, however, will find it especially

helpful in the preparation of sermons dealing with these vital matters.

■ The Browser has heard ministers on a number of occasions lament the dearth of materials and suggestions for use when preparing talks to boys and girls. In many churches there is a Junior Congregation and a Children's Sermon, and this Children's Sermon, if it is to achieve its full possibilities, needs to be planned and prepared with care—a task which some ministers find not the easiest in the world. That is why the Browser believes they will be immediately interested in *Squaring Up: Fifty Talks to Juniors*.³ They were written and successfully given by Rev. Julius Fischbach, pastor of the First Baptist Church, of Lansing, Mich.

This new volume is from the press of The American Baptist Publication Society. Each talk presents a helpful gospel message. Each makes use of some object or objects, easily obtainable, and sure to attract and hold attention. The language is within the understanding of children, yet it is so carefully chosen that there is no "talking down" to them. In many cases, this pastor has children assist him in demonstrating or acting out the truth to be taught, thereby deepening the impression made.

■ Also from the Society's own press is *Worship in the Churches*,⁴ by William Roy McNutt. Dr. McNutt, widely known in Baptist circles, is Professor of Practical Theology at Crozer Theological Seminary. To the writing of this important book he brought not only his experience as a teacher, but also his experience as a pastor. It is Dr. McNutt's conviction that the most vital and meaningful service any minister can render is that of bringing people into the presence of the Eternal as humble, devout seekers and worshipers. How this may be most acceptably and most helpfully done is set forth in a manner that is both detailed and inspiring.

This is much more than another book on the enrichment of public worship, for it explores the basic nature of worship and reveals man's fundamental need to worship before it lays down any rules for the conduct of worship. Every conclusion, every suggestion is undergirded by carefully stated theological propositions. This scholarly thoroughness of procedure is then matched by a wealth of practical directions and helpful illustrations. The book thus becomes a comprehensive guide to all that is best in worship. Ministers and theological students should secure this book. They will find in it counsel for many years to come.

Obediently yours,

B. BROWSER

Baptist Leader

Books Reviewed

¹ *The New Testament in Basic English*. A new translation, prepared by S. H. Hooke and others. E. P. Dutton & Co., Inc., 1941. 548 pages. Price: regular edition, \$2.00; leather edition, boxed, \$3.00.

² *The Ethical Ideals of Jesus in a Changing World*. By G. Bromley Oxnam. Abingdon-Cokesbury Press, 1941. 135 pages. Price, \$1.00.

³ *Squaring Up: Fifty Talks to Juniors*. By Julius Fischbach. The Judson Press, 1941. 160 pages. Price, \$1.25.

⁴ *Worship in the Churches*. By William Roy McNutt. The Judson Press, 1941. 275 pages. Price, \$2.00.

All books reviewed upon this page may be purchased from The American Baptist Publication Society.

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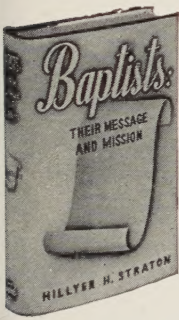
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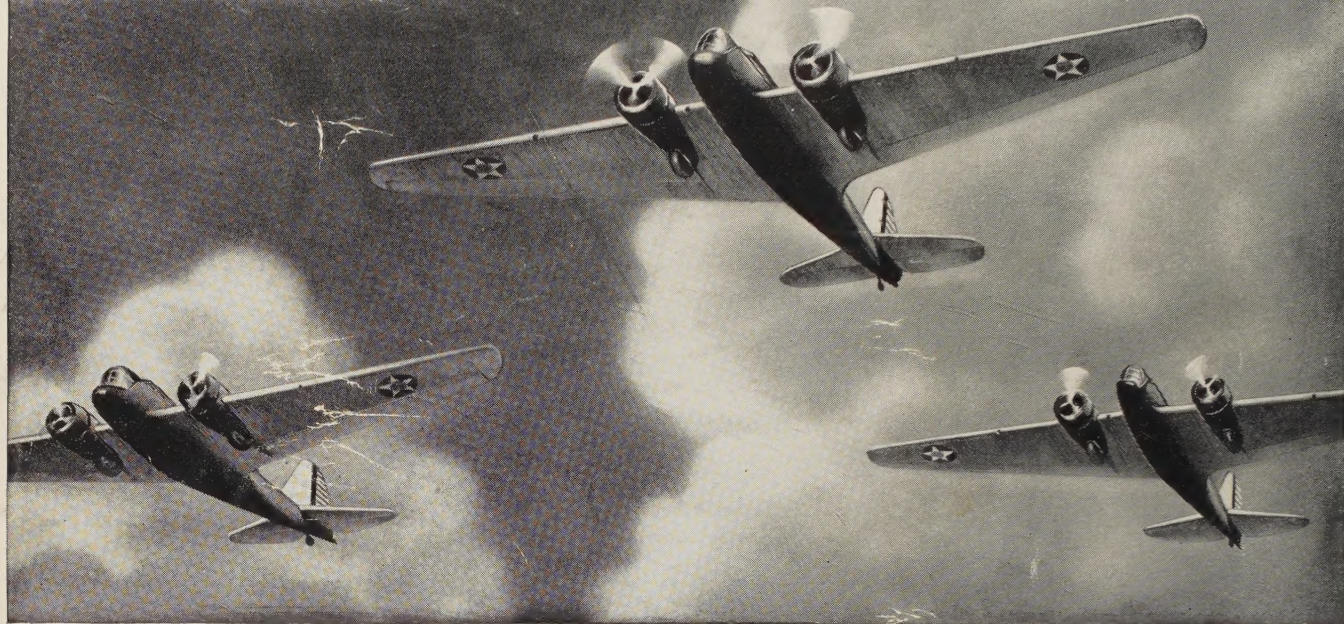
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